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SEEING THINGS *in the* FAR EAST



By

GEORGE DRAC

General Secretary

PUBLISHED BY

THE BOARD OF FOREIGN MISSIONS OF THE LUTHERAN CHURCH IN AMERICA

The Lutheran Foreign Mission Board

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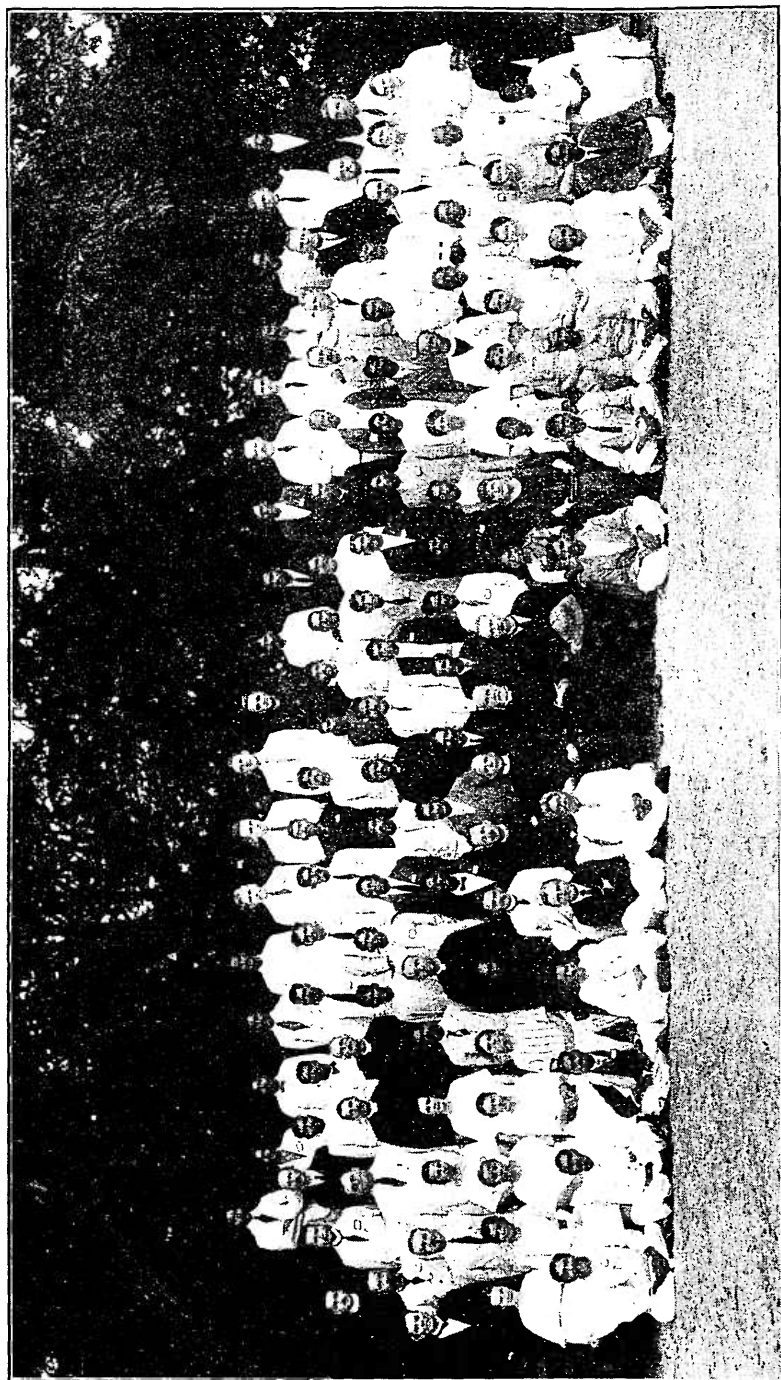
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THE FOURTH ALL INDIA LUTHERAN CONFERENCE HELD AT THE WOMEN'S CHRISTIAN COLLEGE, MADRAS, DECEMBER 30, 1925, TO JANUARY 3, 1926

In this group are delegates from all Lutheran missions and churches in India

SEEING THINGS IN THE FAR EAST

Incidents, Experiences and Observations
of a Journey to

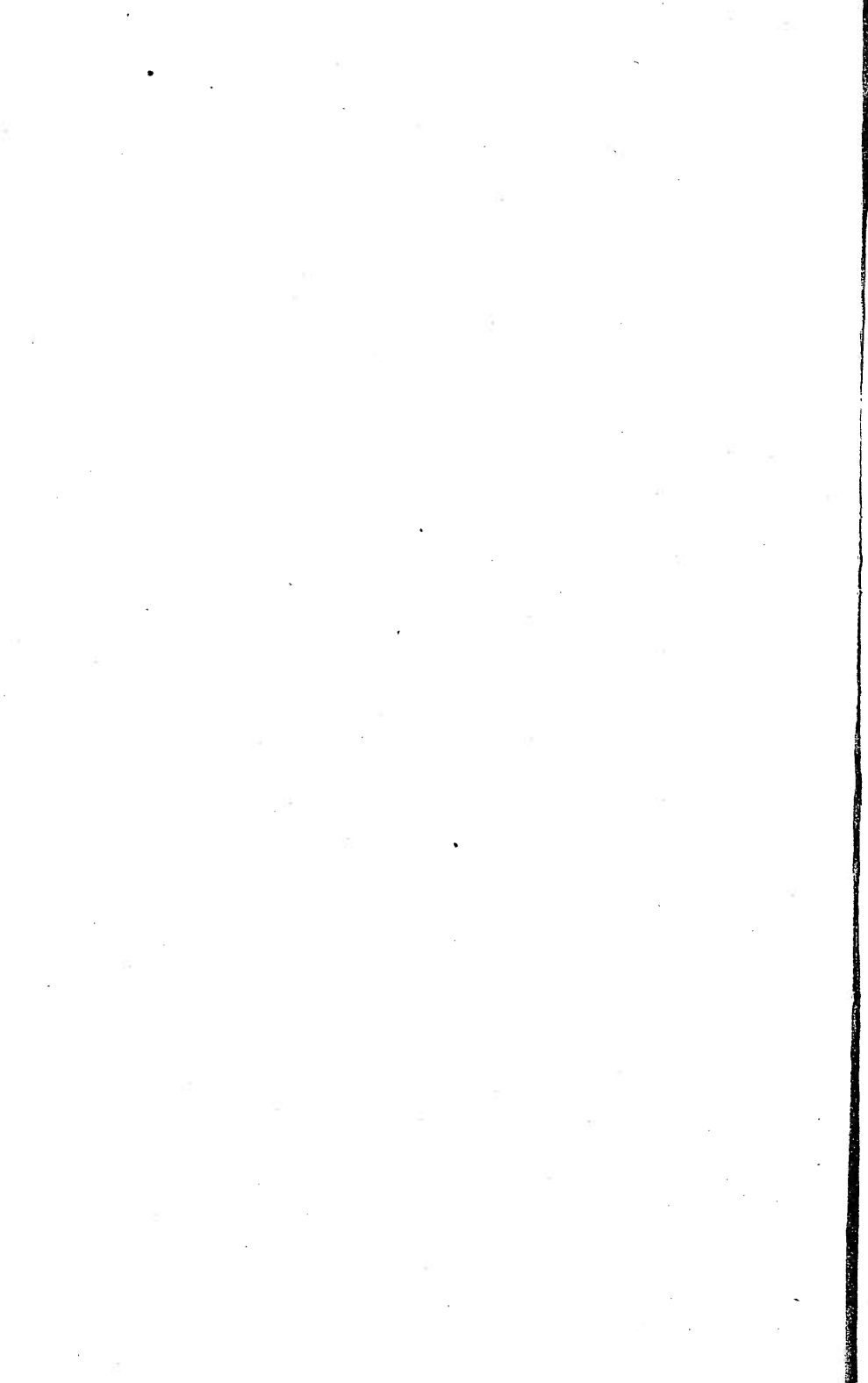
INDIA, CHINA AND JAPAN

By

GEORGE DRACH, D.D.,

General Secretary of the Board of Foreign Missions
of the United Lutheran Church in America

1926



Part One

INDIA

Some Impressions of India

CHRISTOPHER COLUMBUS knew that there was such a land as India and wished to find it by sailing westward from Spain. After he had crossed the Atlantic ocean he discovered land which he thought was India, wherefore he called its inhabitants Indians. What he discovered was America. He never saw India.

On my journey to India I sailed eastward across the Atlantic ocean, the Mediterranean and Red seas and the Indian ocean. After I had seen India I felt as if I had discovered a new world, amazingly strange, interesting and attractive.

I saw only a part of India. I spent one hundred and two days there, landing at Bombay on October 9, 1925, and leaving that city for China on January 19, 1926. During that period I saw about as much of India and Christian missions in India as any man ever did see in so short a time. Missionaries and others, however, have warned me not to suppose or to say that I know India. I wonder who does know this wonderful land from the Himalaya mountains down to cape Comorin at the southern point of the peninsula.

I spent most of my time in that part of the Madras presidency, which is inhabited by Telugus; but I also visited the Tamil area, going as far south as the city of Madura. It was my privilege also to see parts of the Jeypore country and of Chota Nagpur. My visit closed with a rapid sight-seeing trip to some of the larger cities of North India.

Among the Indians in different parts of the country I found a most interesting diversity in appearance, language, religion, dress, habits and customs; but I also saw much similarity among them wherever I went. In the color of their complexions as compared with Europeans and Americans, Indians in the Madras Presidency are dark. Some are as black as negroes. One sees at a glance, however, that they are not negroes. Their facial formation and expression are not as negroid as those of some Malay people who have lighter complexions.

India is a tropical country where practically all natives go barefooted, even when the climate during the cool season seems to demand some covering for the feet. It is not an unusual sight to

observe Indians asleep on the platforms of railway stations and elsewhere in public with a light cloth thrown over their heads and the feet bare. Until you get accustomed to the sight there is incongruity in the bare feet of an officiating Indian pastor, protruding beneath the white gown in which he conducts the service and preaches the sermon. For the Indian, however, it is not only proper but also reverential to bare the feet in holy places. Indians who can afford them wear sandals in public. Some have adopted socks and low shoes for street-wear.

Similarity with some variety in detail and draping may be observed in the wearing apparel of Indians. Nearly all men wear a cloth wrapped around the hips and over the legs. When the upper part of the body is not left bare it is covered by a shirt with its loose ends hanging down over the nether garment. The better educated men also wear a light coat. Women wear a long piece of cloth made of cotton or, if they can afford it, of silk, folded around their bodies from the shoulders to below the knees. Different styles of dress are used by Mohammedans, Parsees and others.

Almost invariably the heads of Hindu men are shaven, with a tuft of long hair left hanging somewhere on the surface of the closely cropped head. Perhaps this style was introduced for sanitary reasons and later received a religious sanction. Long hair and a beard on a Hindu indicates that he has a vow to perform. Mohammedans, however, frequently wear beards.

Hindu men, women and children wear conspicuous marks on their foreheads and sometimes also on the upper part of the body. Some put a red or black dot over the nose between the eyes. Others smear three white stripes across the forehead. The Vishnu mark is drawn from the top of the nose vertically in diverging lines to the top of the forehead like the letter U with a central upright line. Other equally conspicuous marks are used.

The ordinary village hut has one or two rooms. It is a dark, windowless abode, whose appointments and surroundings generally are unsanitary. Animals abound everywhere. One sees them in vast numbers in the fields and on the roads, in the streets and alleys of every city, town and village. Undoubtedly India would be more prosperous if it had fewer animals; but for Hindus the killing of an animal is sacrilegious. Those seen in greatest number are cows, oxen, bullocks, buffaloes and goats. There are some sheep and ponies. In certain parts one meets colonies of monkeys. Elephants and camels are not numerous. I saw only one cobra snake at large but was told that there are many to be seen, if one hunts

for them. Jackals are plentiful. We often heard their unwelcome wail at sunset and later at night. Tigers, leopards, deer and bear may be hunted in the jungles. Lizards are not molested as they scurry across the floor or along the walls and ceiling, because they catch insects, including mosquitoes. Scorpions are ruthlessly exterminated, because their poisonous sting sometimes is fatal, unless immediate treatment is applied.

As for birds many are beautifully marked with red, white, green, blue and yellow feathers. None is so conspicuous, however, as the black, sleek, impertinent, omnipresent crow. Undoubtedly the crow is India's characteristic bird. His rank is the same as that of the Indian pig, a most unprepossessing scavenger, allowed to roam about unhindered almost everywhere.

Turn from these unpleasant things to the beauties of India, such as clear skies by day during the cool season, brilliantly colored sunrises and sunsets, bright stars and silvery moonlight, rugged hills and great mountain ranges, tropical vegetation, green rice fields, changing river and canal scenery, cocoanut palm gardens, mango topes, banyan trees, poinsettia and rose bushes. You should see the exquisite grace of the daughters of India as they carry on their heads brass vessels filled with water drawn from a well. To be sure, not every prospect pleases but, on the other hand, not every man and woman in India is vile.

My visit to India revealed to me both how much I had learned about it from missionaries and from books before I saw it and also how little I knew after I had seen a part of it. Many details became clearer by contact and experience. Take, for example, Indian curry, which is eaten with rice. I knew that it was a spicy, peppery sauce; but I did not realize how severely it can scald the mouth and burn all the way down, until I had tried some real hot stuff. Some missionaries get accustomed to the pungent spices, tumeric and chillis, and learn to like the mixture. Fortunately they spared me as much as they could and served chicken, vegetables and fruits, which could be eaten with after-dinner comfort.

Take, furthermore, the sharp smell of smoke issuing through the thatched or tiled roofs of houses at sunset, when the evening meal is being prepared. The peculiar odor of this smoke is caused by burning dried cow-dung, which universally is used as fuel. Flat cakes of this substance are dried in the sun in the streets of villages and in open spaces. One often sees them plastered on the sides of houses and trees.

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Where facilities are afforded at rivers, brooks, lakes, pools and wells one observes much bathing and washing of clothes and kitchen utensils. Brahmins and some others bathe daily. In every missionary's home there are a number of bath rooms. A daily bath is necessary and invigorating in India.

One of the suggestions given new missionaries going to India reads as follows: "Buy a topee at Port Said or at the port of entry into India." A topee is a thick helmet of cork or pith, devised to prevent sunstroke and heat prostration. Missionaries warn you never to go out into the sunlight between the hours immediately after sunrise and immediately before sunset without the protection of a topee. Once when I was about to rush from the Guntur church building to the missionary's bungalow, a hundred feet away, Dr. Mary Baer held me back with the admonition, "You must not go out without your topee." On another occasion Miss K. Fahs gave me the same warning. Indians protect their heads by wrapping them in a long cloth so as to form a turban. At Bhimawaram I wore an Indian head-dress, much more uncomfortable than a topee but rather becoming and picturesque.

How strange a new missionary must feel when he first comes to India! Gradually, as he becomes accustomed to the land and learns the language of the people, they have a strong, appealing attraction for him; and his life become a time of happy service for their welfare. The members of our Lutheran Church in the Telugu country never failed to express their gratitude for the saving and uplifting power of the gospel of Jesus Christ. It already has wrought great and wonderful things in many parts of India. Some day the whole peninsula will be Christianized. We must do all we can to hasten the coming of that day.

The Council of Missionaries

Bombay is a great Indian city which in some of its streets is more modernized than any other city in India. For the newcomer, however, that which attracts interest is not the modern appearance of public buildings, business houses and railway station but the life of the native bazaars and the street scenes. Indian snake charmers appear beneath the balcony of your hotel room to entertain you with their art for a slight compensation. In the streets you meet cows wandering aimlessly about or lying unmolested in the middle of the sidewalk. The street itself swarms with people regardless of passing ox-carts or honking automobiles.

On our arrival at Bombay Rev. James Smith, our mission's financial agent in that city, showed Rev. W. Theodore Benze, his wife and me some of the beautiful parts of Malabar Hill and several of the narrow Indian bazaar streets. Three months later Rev. Isaac Cannaday and I visited the cemetery of the Parsees. We saw the towers of silence, on which the bodies of the deceased Parsees are exposed to be devoured by vultures. Many of these uncouth birds were sitting silently on each of the five towers. The guide told us that after three days of exposure all flesh has been eaten by the vultures. Then the bare bones are cast into a central pit to decompose in the course of time. On an altar in the cemetery temple a priest keeps a fire burning, which is never allowed to go out. Pieces of sweet smelling sandal wood are purchased by the mourners, who offer them to be burned on the altar, while the officiating priest in an unknown tongue, probably Persian, recites prayers for the repose of the departed souls. The Parsees, a small and diminishing religious community, worship the sun as the source of all existence and fire as its earthly reflection and counterpart. They believe in the immortality of the soul but not in the resurrection of the body. They cultivate charitable deeds and have a distinct style of dress. They avoid intermarriage with other classes of Indians.

At Bezwada, the junction where passengers change for all points on the Madras and Southern Mahratta railway, a delegation of missionaries met us and accompanied us to Guntur. We arrived at the church compound in time on Sunday morning to see the close of the first Telugu service I ever attended. It was thrilling to see about a thousand Indian Lutherans engaged in a divine service which is a Telugu translation of the Common Service of the United Lutheran Church in America. We heard them singing hymns which we recognized by their familiar tunes and others, altogether unfamiliar, known as Telugu lyrics.

The Sunday school, held in the afternoon, is said to be one of the largest and best attended in India. The procession of boarding girls from the Sylvanus Stall School to the church and back again presented a long bright line of radiant faces and pretty *saris*, as the women's dresses in India are called. After the opening service the various classes gathered in their respective groups in the shade of trees, on the verandah of the missionaries' bungalow and on the shady side of the church building to study God's Holy Word. The pupils sat cross-legged on the ground with the teacher in the center. A graded series of Bible instruction in Telugu, similar to the

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one used in the United Lutheran Church in America, is being prepared for all mission Sunday schools.

Every Sunday evening an English service is conducted by one of the ordained missionaries of Guntur, which is attended by all Guntur missionaries and English speaking students and visitors.

The baptized membership of this congregation, called St. Matthew's, is 1400. The Sunday school has an enrollment of 1200 and an average attendance of 1000. Both the congregation and Sunday school are self-supporting and make contributions for benevolent and missionary purposes. The pastor is Rev. Philip Leisenring. The assistant pastor, Rev. M. Satyanadam, is especially employed in work among Mohammedans. Rev. C. R. Gopal, principal of the Bible Training School in the church compound, Mr. V. Ch. John, headmaster of the Boys' High School in Guntur, and other leading men of the city are members of the congregation.

During the year 1925 the congregation provided a part of the money needed for the erection of a new house for the pastor and purchased additional cemetery lots. It disbursed a total of \$1500 during that year, raised by its own members.



THE COUNCIL OF THE INDIA MISSION AT ITS MEETING IN
OCTOBER, 1925

On Monday, October 12, we plunged into the stream of the business of the Council of the India Mission of the United Lutheran Church in America. We remained in the swirling, moving waters for twelve days. When the recording secretary completed the minutes they formed a large printed pamphlet of fifty pages. The

utmost sincerity of purpose characterized the discussions of the Council. It was evident that each missionary was seeking not his own but the entire mission's best interests. Rev. F. L. Coleman as president of the Council, Rev. R. M. Dunkelberger as chairman of the men's committee, which struggled with the preparation of the mission budget, and Miss Florence M. Welty as chairman of the women's work committee, conducted their respective meetings with rare good judgment and marked efficiency. More frequently than in American legislative bodies matters of business were laid on the table for further consideration and later discussion. This is in entire conformity with the spirit of the Far East, which abhors quick decisions on the impulse of the moment.

It was necessary for the men's committee to pare down the annual estimate of expenditures to the lowest possible minimum, because of the financial embarrassment of the Board of Foreign Missions, which had ordered a ten per cent. reduction during the last six months of the year 1925. In a most painstaking manner the committee examined each item of the estimates prepared by the missionaries for their respective charges and departments. Can you get along next year without this or that appropriation? was continually asked. Each man realized that his work in one or more directions would have to suffer delay or decrease for a year or longer on account of the failure of the home Church to provide sufficient funds. Each man had prepared his estimate with an eye to the opportunities of his work and then had to agree to let some of the opportunities slip away, perhaps forever, because the Board demanded a reduced budget. The final result showed a reduction of nearly seven per cent. as compared with the previous year. Then the reduced estimate was sent to the Board, which ordered a still further reduction, amounting in all to 15%. The failure of the home Church adequately to support its foreign missions means the missions' inability fully to improve their opportunities to spread the gospel and kingdom of Jesus Christ.

The tour of the Guntur and Rajahmundry fields began at once after the adjournment of the meeting of the Council. I could not have accomplished what I did without the mission automobiles. They rushed me from place to place over good roads, and I learned their value as a missionary asset. Other methods of transportation, used as needed, included the railway, jinrickshas, bullock carts, pony carts and house-boats. The longest and most memorable automobile rides were those we took up the *ghats* on winding roads along mountain sides to Kodaikanal and Kotagiri, summer

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resorts of missionaries, from Vellore to Arogyavaram, where the Union Mission Tuberculosis Sanatorium is located, and to Kotapad on the Jeypore plateau and return to Salur.

Without the solicitous care and kind hospitality of the missionaries I could not have kept up with the program arranged for me. Besides the fatigue of travelling, I had addresses to deliver every day, wherever I stopped, and each address had to be adapted to the time and place. Once in Bhimawaram I delivered eight addresses one day and four the next. I did the best I could and profited greatly by my experiences and observations on the way.

Before I left India the missionaries honored me by making me the mission's patron of Andhra Christian College, for which they personally subscribed one thousand dollars.

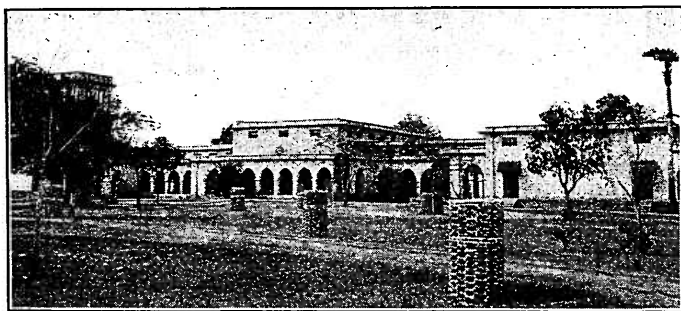
Seeing Guntur

The city of Guntur in the Madras Presidency of India, with a population of about 50,000, is the center of the Guntur field, not the geographical but the missionary center. Here are located two of the chief educational institutions of the mission in India, the high school and college for young men and the Sylvanus Stall high school for girls.

The golden jubilee and annual prize-giving of the high school for boys was celebrated on October 21, 1925, at 5:30 P.M. I had the honor of presiding on this occasion. The students were gathered in the open court-yard of the Watts building. As they sat there in the fading light of day and in the dim lantern light after sunset, and as they appeared a few days later in broad daylight in the assembly room of the school, they looked like a fine body of young men, eager to secure the advantages of higher Christian education. The large number of prizes given, indicated that many of the boys were doing acceptable work. The college and high school with its branches has 24 classes and a total enrollment of 710 pupils, of whom 225 are Christians, 185 Brahmins, 237 non-Brahmins and 63 Mohammedans. A new high school building costing \$26,665 (Rs. 80,000) has been constructed to afford accommodations for 600 students and to make possible the complete separation of the college and high school classes. The college has been raised to a first grade or complete college with four classes, which places it in an advantageous position in regard to staff and standing in anticipation of the establishment of the proposed Andhra Christian College. For several years Rev. H. H. Sipes has been the

efficient principal of the college, in which Rev. C. H. Swavelly has served as a teacher.

Although the Hindu and Mohammedan students predominate both in the college and high school, and probably will for some years to come, these mission institutions have a twofold purpose. They are to serve the interest of the Christian community for the higher education of Christian young men and, secondly, they are to have a Christianizing influence on the non-Christian students. It is gratifying to read in the report of the jubilee year of the high school the following paragraph, written by the headmaster, Mr. V. Ch. John: "It is a matter for special satisfaction and interest to the mission that out of the 39 successful candidates in the Secondary School Leaving Certificate public examination of March, 1925, nineteen were Christians. More Christian boys got through this year than had passed any year during the first 47 years of our history, and nearly three times as many passed during the last four years as during the previous 47 years. This is due in a large measure to the increased educational facilities given to them and to the greater appreciation of the advantages of higher education by Christians in general."



SYLVANUS STALL GIRLS' HIGH SCHOOL, GUNTUR

Miss Florence M. Welty has good reason to be proud of the Sylvanus Stall high school for girls. On a fine site of 21 acres stand the attractive buildings of the school, to which are attached a training school, a model school and a higher elementary school. Miss Welty estimates the total value of the school property, land and buildings, including the recently erected Jessie Brewer Memorial dormitory, at no less than \$60,000. But the real value of the school lies in the lives of the women whose minds, hearts and

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characters are formed within its compound walls into the beauty of Christian grace and virtue. The Christian boarding pupils number 312 but the full enrollment is nearly five hundred in all departments. Forty of them are orphans. "We do not separate them nor call them orphans," writes Miss Welty. "We feel it to be much better that they should share the normal life of the other students, and on our books they are called free boarders. We must keep them over the vacations, when the other girls go to their homes. We clothe them and make their marriage arrangements."

Miss Moses, the headmistress of the training department, has been in mission employ for over 35 years. I first saw her as a teacher in the infant department of the Sunday school of St. Matthew's church in Guntur, while she was teaching her class of little children with animation and effectiveness. Again I saw her at the piano in the hall of the girls' high school, accompanying the drill exercises, which she managed with consummate skill.

Concerning the staff of teachers in the girls' high school Miss Welty has written a paragraph which reveals both the achievement and the unreachd goal of the school in this direction. "It is our great pleasure to have as teachers two of our own graduates, who have completed their college course and taken their B.A. degree at the Women's Christian College in Madras, and after that their year of normal training. Miss Victoria Joshua, B.A., L.T., is the mathematics teacher and Miss Sarah Philip, B.A., L.T., is the history teacher. Miss Mary Idichandy, B.A., a Syrian Christian from Travancore, teaches English. The other teachers are Hindu men who, while fairly satisfactory as teachers, are not ideal in a Christian school. The teacher of Telugu has been with us for about fifteen years, as has also the drawing master, a theosophist. But what can we do? We are taking on Christian women as fast as we can get them. We have three girls in the Madras Women's Christian College, who will be available after five years, if they do not marry and move away."

If they do not marry! For the sake of the school we ought to feel like Miss Welty about the marriage of the women teachers. Nevertheless, after having seen the women teachers whom she so proudly describes, one must respect the good sense of Christian young men who choose them as wives. Still Miss Welty and all other missionaries, both men and women, who are in charge of schools in the mission, must be encouraged and supported in their efforts to substitute Christian for non-Christian teachers. The missionaries acknowledge the right of the Board and of the home

Church to demand that mission schools in every respect should be as Christian as it is possible to make them. This applies also to the admission of Christian pupils in preference to non-Christians, even though the latter pay higher fees and thus help to bear the expenses of the school. We owe it to the Christian Church which we are establishing in the mission field, to produce, first of all, an intelligent Christian laity, well trained pastors, qualified Christian teachers, evangelists and catechists.

Schools in which both teachers and pupils are non-Christians have no place in the mission. In schools for Hindu girls, sometimes called Caste Girls' schools, and in schools for Mohammedan boys and girls there may be a greater or less proportion of Christian teachers. What do they teach? If the teaching of Christianity is not possible, should mission money be spent and the energies of missionaries be used merely to provide secular education for non-Christians? The Council of missionaries has a special committee investigating this whole problem.

Three Bible women are employed in Guntur to follow up the openings made in Hindu homes by the three Hindu girls' schools under the supervision of Miss Welty. Three Bible women render similar service in connection with the three Mohammedan girls' schools. The latter are attended by 154 pupils who are instructed by five Christian and as many non-Christian teachers. The Hindu girls' schools are attended by 183 pupils who are instructed by nine Christian and two non-Christian teachers.

The Mangalamandiram, as this Telugu name signifies, is a house of blessing. It is at the same time educational, philanthropic and industrial in its activities. Miss Jessie S. Thomas was in charge until Miss A. Sanford returned from furlough. Some of the 38 women in this institution are being trained for work as Bible women. Others are employed in spinning, weaving and lace-making. The care of unprotected Christian widows in India is a necessary work of saving mercy. The new school building in the compound has added to the efficiency of the Mangalamandiram.

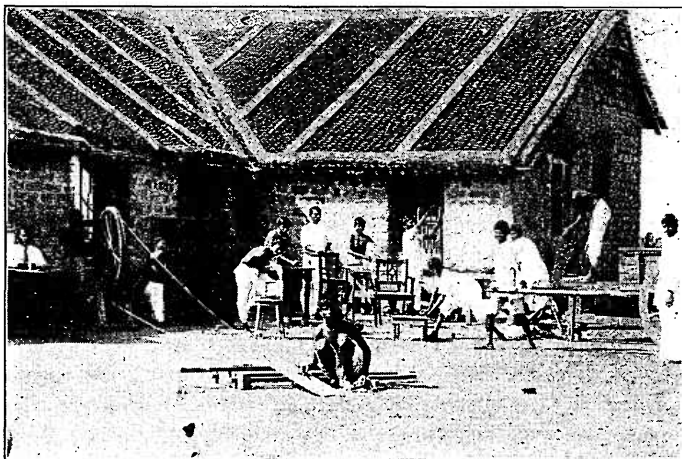
Another Guntur institution which is varied in its activities is the orphanage, industrial training and normal school. The number of pupils in the orphanage has been reduced from 80 to 27 in accordance with the recently adopted policy of the mission to educate orphans in the boarding schools of their respective districts. Eventually, therefore, the central Guntur orphanage will cease to function as a separate institution. When Mrs. Victor McCauley showed us through the school rooms we were interested in seeing how she

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GUNTUR ORPHANAGE BOYS AT WORK IN THEIR GARDEN

successfully had introduced a number of educational ideas taken from the Moga plan, which seeks to relate school education to village environment. Some of these ideas also are taught in the Normal Training School for Masters, which has 104 Christian and 54 non-Christian students.



PUPILS WORKING IN CARPENTER SHOP, GUNTUR

Probably the busiest places in the mission from an industrial point of view are the Guntur printery and carpenter shop. Concerning one of his difficulties Dr. Victor McCauley has written: "These two institutions are conducted on a commercial basis and have been able to show a small profit each year. They have not, however, been able thus far to accumulate a sufficient financial re-

serve to cover the cost of the stock which must be kept on hand." While Dr. McCauley is in America on furlough he should be able to interest someone with enough missionary vision to supply working capital for these two useful institutions.

Dr. McCauley has furnished a list of buildings erected in the mission under his supervision as chairman of the building committee during the past eighteen years. It includes buildings for all sorts of purposes, the estimated value of which is \$263,000 (Rs. 788,000). The average cost of a missionary's bungalow has been \$7,000, but the last two erected, the Lowe Memorial bungalow for women missionaries at Repalle and the men's bungalow at that place each cost \$8,000 (Rs. 25,000).

All our mission buildings are kept in excellent repair. This is an absolutely necessary and economical precaution in the Indian climate with its destructive rainy season. In the Schleswig-Holstein field I saw some of the destruction which intense heat and protracted rain can cause, when repairs are neglected for a number of years. If you were to see also how the absence of protecting compound walls exposes mission property to numerous abuses by trespassers, as at Tallapudi for example, you would not hesitate to grant every reasonable request for funds to build such walls. Because of their absence for many years a valuable strip of land on which Mohammedans had built a prayer wall, has been taken away from the church compound in Guntur. Now, after the loss has been sustained, a stone wall has been built to protect that side of the property.

Mr. William Bembower calls his agricultural enterprise near Guntur the Rural School on the Lam Reserve. It is an experiment in agricultural mission work, which, having been started, ought to get enough support to try it out or, on the other hand, ought to be abandoned at once as too uncertain concerning methods to be adopted and too expensive in its operation. The day I visited this farm I saw fourteen boys at work in the fields cultivating peanuts, cotton and other crops under the direction of Mr. G. R. Premayya, who had spent a year or so in America studying agricultural methods. Just before I left India Mr. Bembower informed me that Mr. Premayya had left for what he considered a better job. A number of missionaries buy peanuts for their tables from Mr. Bembower's farm. He also holds out the hope of supplying them and mission boarding hostels with some of the vegetables which they now buy in the markets. There are 74 acres of land and only one small building intended to be used as a home for the Indian assistant.

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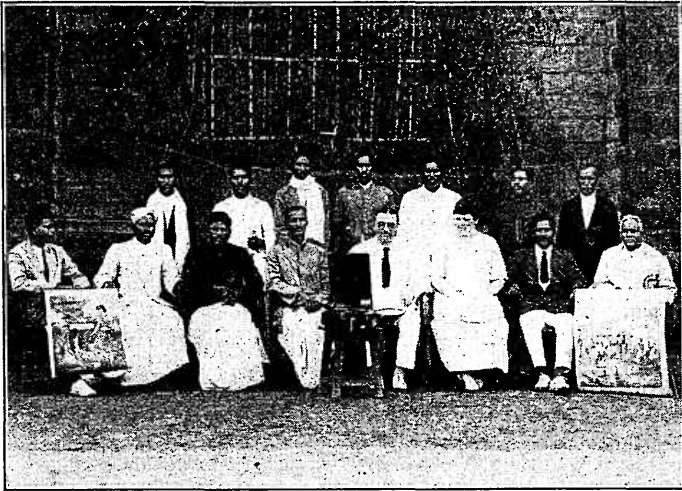
The boys for the present live in a shed made of mats. They are supposed to take advantage of what they learn about crops and methods after they have returned to their villages. Some of them may become teachers of agriculture in mission schools. Mr. Bem-bower believes that, judging from the response of the boys under instruction, there is every reason to look into the future with optimism.

Mr. and Mrs. Bem-bower and their children were living in the Gunn bungalow in the old church compound at Guntur, when I visited them. This is the place where the Guntur mission was started. It is marked by a stone monument erected to the memory of Rev. C. F. Heyer, M.D., the first missionary, who reached Guntur in 1842. The old church building is unprepossessing but in good repair despite the fact that for a number of years it was used for no particular purpose. The mission now has decided to use it as a center for work among Mohammedans.

In the new church compound, where I spent eighteen days as the guest of Rev. and Mrs. Harry Goedeke, I first met the silent, soft-footed Indian servants in the house, waiting on the table, cooking the meals, making the beds, being careful always to adjust the mosquito-net hangings over the bed for the night, sweeping the floors with a handful of short, slender reeds, refilling the water tank in the bath room, pounding a typewriter in the office, watching the premises by night by sleeping on the verandah, running the automobile. Everyone of them goes barefooted and works silently, though I had occasion to learn that servants in India can be noisily quarrelsome at times among themselves. Without their servants the missionaries would vex and weary themselves in endless menial toil and waste precious time which must be employed at all hours of the day and evening in their distinct missionary duties. It was rather interesting to observe how at *tamashas*, as receptions are called in India, and at Council meetings the servants of various missionary households are loaned for the occasion, which is an evidence of the fine spirit of cooperation prevailing among both missionaries and their servants.

The Indian methods and utensils for cooking food, boiling water, bathing and washing clothes are primitive but effective. Instead of using bath tubs Europeans and Americans indulge in pour-baths. The bath room contains a small open tank of water, a tin cup or a can with which to dip out the water, a wash basin, a soap dish and a bottle of drinking water. This water has been boiled and filtered. You must never, never drink any other than

filtered and boiled water. Everywhere in India it is described as "good water", whatever else other water might be, such as water for bathing.



GUNTUR TALUK PREACHING BAND

The two main activities in the church compound are the Bible Training School in the Heyer Memorial building, which is used also as a dormitory for boarding boys; and the Higher Elementary school for boys of the Guntur taluk. The teachers of the Bible Training school, Rev. C. R. Gopal and Mr. P. B. Paul, are men of high repute in the Church. The higher elementary school is one of the best of its kind. Its total enrollment is 266. The popular headmaster is Gera Jacob. In fourteen small mud-walled houses at one end of the church compound live the teachers and married Bible Training school students. The wives of these students under Mrs. Goedeke's supervision formed a class, in which they strove to learn what will enable them to help their husbands as mission workers. Mrs. Goedeke also was deeply interested in fourteen women's societies in the Guntur taluk. Delegates of these societies met one day in St. Matthew's church to hear me present the cordial greetings of the Women's Missionary Society of the United Lutheran Church in America.

While Mrs. Goedeke supervised the educational work of the taluk, with its 58 village schools, employing 59 Christian teachers, enrol-

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ling a total of 1400 pupils, her husband was kept busy in sharing with Rev. Murari David the oversight of the congregational and evangelistic work with its 11,000 baptized members and in conducting the work of the treasurer of the mission.

My first conference with Indian workers in the mission was held in Guntur. We met around Father Heyer's memorial monument in the old church compound. The place, the speeches and the audience made that meeting a memorable one.

Another interesting meeting in Guntur was an "At Home", given by Mr. V. Ch. John, at which I heard for the first time the playing of the vena by one of the daughters of the municipal chairman, accompanied on a similar instrument by a male instructor. A little later that evening a garden party was given by Mr. S. Vepa at his home in honor of the re-elected municipal chairman. The leading men of the city were present. The pleasure of the entertainment that evening was increased by expressions of good-will towards the missionaries, several of whom were present. Our gastronomical ability was severely taxed by the following menu, which Mr. Vepa described as a Brahmin dinner:

MENU

Major: Vanghee Bhath.

Currie: Potatoes, Onions, Brinjal Fry.

Salad: Ladies Finger Curd, Cocanaut Curd.

Soup: Pappu, Pulus, Onion, Pepper, Drumstick water.

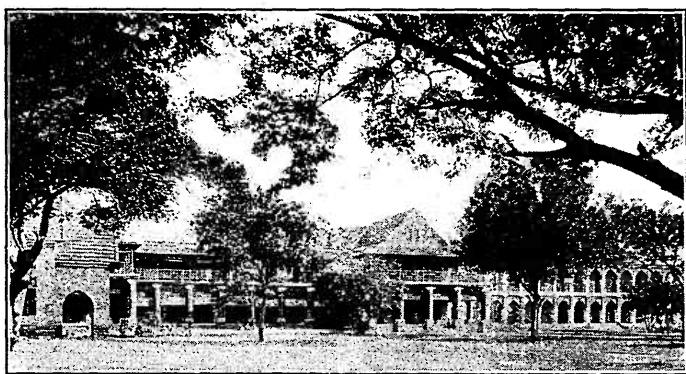
Sweets: Khaja Miya, Gup Chup, A la Goolab Jam, Vermicelli, Badam Keer, Pappads.

Dry: Pot Holy, Curd Metchnikoff.

Some missionary may be able to explain the meaning of the terms used for these dishes. Their outstanding features were spicy hotness on the one hand and, on the other, extreme sweetness. The guests sat cross-legged in rows on the floor, facing each other. One row sat against one side-wall of the dining room, the other against the opposite wall. Each person had a large fresh leaf spread before him on the floor. On this the courses were served in their order, while each one ate what he wanted with his right hand. Indians do not use knives, forks or spoons. In eating the fingers should not touch the lips. Dexterity and practice, therefore, are required in order to throw the balls or pieces of food into the mouth.

On one of the days of the Council meeting Miss Katherine Fahs took me to the hospital, gave me some of her famously brewed tea

and, together with Miss P. Paru and Miss L. Martin, R.N., showed me the wards and other rooms of the hospital. You may have seen various photographs of this hospital and of patients, nurses and doctors in it; but you can never realize what a magnificent institution of merciful service it is, until you have seen it with your own eyes. The external appearance of the buildings makes a favorable impression. To go inside and see the excellent equipment reaching its climax in the operating room, to observe the Indian doctors and nurses at work, treating patients for all manner of diseases, to peep at the new-born babies with their mothers, to enter the chapel building with its devotional architecture, in which I had the pleasure of preaching one Sunday afternoon, then to see the electric illumination of the buildings by night and to be shown how patients are carried from a distance to the hospital and how



GUNTUR HOSPITAL FOR WOMEN AND CHILDREN

those who bring them are provided with shelter and housekeeping arrangements in rest-houses across the street,—really this is sight-seeing in Guntur, which I wish every member of the Women's Missionary Society of the United Lutheran Church in America could enjoy at least once in her life. This great institution of mercy, pervaded by the spirit of missionary effort, is the monument of Dr. Anna S. Kugler's unflinching courage and unfailing Christian devotion. She has given the service of her life to make the Guntur hospital what it is today, a mission hospital which is known and praised throughout the entire Telugu country and in many other parts of India.

Seeing Things in the Far East

There are some missionaries who in their respective spheres of work have literally given their lives, even unto death, in the service of our India mission. Their mortal bodies lie buried in the Christian and Government cemeteries in Guntur, awaiting the resurrection and the life everlasting.

This have they done to bring India to Christ.

What have we done to bring Christ to India?

Serving At Their Stations

Chirala, a cheerful name, was the first station visited after Guntur. We stopped at Munipalli, where we met the rather recently converted headman (munsif) of the village and saw the school which the missionary, Rev. Luther A. Gotwald, described as one of the most successful experiments in village education. It was a rural community school with classes up to the sixth grade, attended by pupils from villages within a radius of four miles. For economy and efficiency similar experiments should be made wherever possible.



CHIRALA STATION CHURCH, SCHOOL AND MISSIONARY'S
BUNGALOW

Chirala lies in a sandy belt bordering on the bay of Bengal. It is located in the southern corner of the Bapatla taluk. The town of Bapatla, which is the taluk headquarters, is occupied by American Baptists. The number of Lutherans in the entire taluk, which is under Missionary Gotwald's supervision, is 13,600, and the Christians of other denominations number about 10,000. Cooperating with the missionary are four ordained Indian pastors, one of whom, Rev. Gurram Isaac, has grown old in mission service, 44 other gospel workers and 93 Christian school teachers.

Before leaving Guntur Rev. Harry Goedeke had advised me to take along a mosquito netting for the bed at night. One belonging to Miss L. Martin was available and I took it. When we reached

Chirala we found a good net over the bed in which I was to sleep. Not needing the one I had brought, I dropped it into a corner of the room on the floor. The next day when I picked it up I found it riddled with holes, large and small, so that it took Mrs. Gotwald some time to repair the damage. That was my first experience with white ants. They are a destructive pest. Everywhere one sees the mud hills which they make in the fields and along the roads, and observes their muddy deposits dried on tree-trunks and wood-work over which they have travelled. I herewith apologize to Miss Martin for my carelessness due to my ignorance of white-ant destructiveness.

A more pleasant experience at Chirala was an automobile trip to Odarevu on the shore of the bay of Bengal, where the mission owns eleven acres of ground, covered with casuarina trees. The Gotwald family and I enjoyed a refreshing dip in the surf in the cool of the evening. The revenue derived from the trees at Odarevu is to be laid aside until the mission has decided whether or not to use the place as a retreat for missionaries recovering from illness or needing a period of rest and recuperation.

The Chirala station is one of the best equipped stations in our mission field. The men's compound contains an attractive church building, a fine missionary's bungalow, a higher elementary school building, a dormitory for boarding boys, a manual training shed and smaller buildings, all of which Missionary Gotwald values at \$32,000. The manual training department specializes in carpentry, which teaches the boys the dignity of labor and a useful occupation that later may be of decided advantage to them.

The pronunciation of Chirala suggested to me at the end of my speech that it would be appropriate to call on the boys to give three cheers for the United Lutheran Church in America. Cheer all they did, three times, to such good effect, that this cheerful exercise was repeated at the close of several speeches to boys in mission schools at other stations.

At Chirala as well as at a number of other stations our missionaries come into contact with the government's cooperative land scheme, whereby portions of uncultivated land are assigned for cultivation on payment of small fees or taxes. Money is secured on loans from banks. Those who accept the conditions are organized into societies to regulate the details of the business. The missionary finds himself in a position which enables him to play a rather prominent part in the working out of this scheme, devised by the government for the benefit of the depressed classes. He may

recommend men for membership in the cooperative societies. He may act as arbiter in cases of dispute and otherwise serve the interests of the scheme. He must guard himself, however, against being drawn in to such an extent as to devote an undue proportion of his time to this activity to the neglect of his direct missionary work.

To reach the Chirala women's work compound from the men's compound one must pass through the town of Chirala, which is a long distance to walk. Dr. Mary Baer, full of vigor, was happy over her new building operations, which will give her larger hospital space and a new school building for boarding girls. This compound is full of activity and good works. Her sister, Miss Emma Baer, has charge of the educational work. Miss Brummer was living in the bungalow, studying Telugu and helping Dr. Baer. Dr. Baer has secured an Indian sub-assistant surgeon to help her in the medical work. Her Ford automobile will be a handy, helpful vehicle.

Narasaravupet is a difficult name to pronounce. Sometimes it is spelled Narsarowpet. Mrs. M. L. Dolbeer was kind enough to hurry home from Tarlupad, where she left her ailing baby in Mrs. Finefrock's efficient arms, in order to help Rev. Mr. Dolbeer entertain me for two days. Across the road from the bungalow is the church compound with its rather old and inadequate church building. The congregation is collecting a fund to help erect a new building and has decided soon to be self-supporting.

Members of the lower Sudra castes are coming into the Christian Church in larger numbers. Missionary Dolbeer describes the situation in his district as follows: "Of the classes called low caste Sudras 450 here are now baptized Christians. Of this number the so-called thieves' caste has 240. Of the higher class Sudras less than twenty are Christians as yet. Two Sudra catechists are in mission service, one a fine spirited young Telaga, who became a Christian despite much persecution. He is doing good work in Ednapudi, where we have a congregation which is largely Sudra."

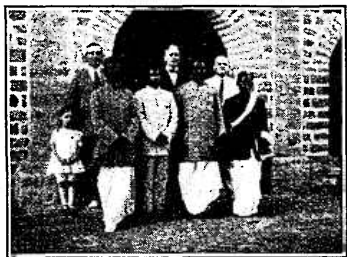
In a discussion of this significant Sudra movement toward Christianity a group of Narasaravupet taluk workers reached the conclusion that the present Christians should heartily welcome and encourage the Sudras who become Christians and should seek to increase their number, not only because the gospel of salvation through Jesus Christ is intended for them also but because their accession to the Church is desirable from a financial point of view with self-support as the goal of our Indian Lutheran Church.

Missionary Dolbeer describes the Narasaravupet field as the most extensive one on the Guntur side. It consists of the entire Nara-

saravupet taluk, most of the Vinukonda taluk, a few villages in the Ongole taluk and the northern corner of the Darsi taluk, covering in all more than 1,400 square miles. The total population is about 320,000. Work is being done in 201 villages by four ordained Indian pastors, 57 gospel workers and 52 teachers. What a tremendous task for one missionary! The Baptists and Roman Catholics share this field with our Lutheran mission. Their relative strength is as follows: Lutherans 10,000; Baptists 10,000; Roman Catholics 8,000. There remain nearly 300,000 unreached and unconverted. "There is no telling," writes Missionary Dolbeer, "when the Holy Spirit will open the flood-gates and bring many thousands of Sudras into the Christian Church."

The Narasaravupet women's work compound is splendidly equipped with buildings, valued at \$25,000. Miss Lilith Schwab, now on furlough, was in charge of the educational and Miss Alice Nickel, also on furlough in 1926, supervised the industrial work. The higher elementary school for girls enrolled 165 pupils, of whom 152 were boarders. "The past five years," wrote Miss Schwab, "have been blessed years for the kingdom in our station work, in the district among both Christian and Hindu women, and in zenana work among both Hindus and Mohammedans." Thirty-six women in the Industrial Home under Miss Nickel's supervision were making lace, embroidery, cross-stitch and plain sewing. They were being taught reading, writing, sanitation and the Bible. Gardening also had been introduced. The object of the Home is to make the women self-supporting. Some who need protection remain as permanent residents, others return to their villages where they pursue the industry they have learned. Miss Nickel has toured in the district once a year.

The Palnad is a region of magnificent rocks and beautiful stones. Some are taken away by missionaries and tourists in the shape of paper weights or of images in the form of bulls and elephants. At Renticintala there stands without doubt the finest stone church building in the mission. All the other station buildings are of excellent stone. It is fitting that this place, where the first missionary, Father Heyer, began the second station on the Guntur side, should have such good material equipment, that the congregation should be the second one on the Guntur side to become self-supporting, and that practically every department of mission work should be represented there. However, the village where Father Heyer actually worked, Gurzala, is no longer our station but is occupied by a Baptist missionary.



PALNAD TALUK MISSIONARIES
AND FOUR INDIAN PASTORS



ENTRANCE TO GIRLS' HIGHER
ELEMENTARY SCHOOL, RENTI-
CHINTALA

Missionary Dunkelberger estimated the value of the mission buildings at Rentichintala at \$75,000. Those for the men's work include the church, the missionary's bungalow, the middle school, the hostel or dormitory for Christians, another for Hindus, the school for the blind, the old church building and workers' quarters and *satrams*, that is rest-houses. Those for the women's work include a fine bungalow for the women missionaries, a dormitory for boarding girls and a Home for Christian women and Hindu widows. Those for the medical work include a bungalow, the J. Elsie Miller hospital building, the Henken Memorial ward, the Indian doctor's house and workers' quarters. You see what a long and imposing list this is.

While in Rentichintala I was the guest of Rev. and Mrs. R. M. Dunkelberger but was entertained also at meals by Rev. and Mrs. George Rupley in the medical bungalow and by Miss Clara Leaman and Miss E. M. Viele in the women's work bungalow. Since then Miss Viele has been married to Mr. Wald, an industrial missionary in the service of the Reformed Church in America. The wedding occurred sometime in December at Rentichintala. It is said to have been a great occasion, the like of which will not soon happen again at that station.

A day or so before I reached Rentichintala Rev. Mr. Dunkelberger went hunting and shot a black buck. We enjoyed the venison and I received from the missionary the fine skin, well cured by him, to take home to America.

A good deal of space might be devoted to Rentichintala and the Palnad work, but I shall confine myself to two characteristic features of this station. One is the school for the blind, which was under the management of Mrs. Dunkelberger. The attendance is not large, nineteen from our own and seven from other missions.

Mrs. Dunkelberger explained this by the fact that people in India employ blind relatives as beggars and find them to be a profitable source of income. Government has recognized the value of this school by giving it an exceptionally good grant of money. I was so deeply impressed that I spent a long time in the school. You should have heard them read from their books of raised Braille type, which their sensitive fingers interpreted to their minds! You should have seen them at drill blindly yet carefully taking every step in unison as directed by the voice of their instructor!

Mrs. Dunkelberger gave me two pictures. Under one she wrote the girl's name, Kantama, which means bright light, adding this remark: "Saved from a life of immorality by the Rentichintala school for the blind." Under the other picture she wrote: "Hinduism shoved this blind girl into a dark corner of an illy ventilated mud hut. Christian training has brought her to the true Light in Jesus Christ."

The other unique feature of mission work in the Palnad taluk is the large and increasing proportion of Christian converts from the Sudra castes. They number about 1,200, or more than one-tenth of the total number of Christians. Missionary Dunkelberger explained that in the Palnad the caste people are easy to approach and generally interested in religion, especially Christianity, and that for many years bazaar or street preaching has been carried on among them.



SUDRA VILLAGE NEAR RENTI-
CHINTALA, PALNAD TALUK,
INDIA

Sattenapalli always will be associated in my mind with bazaar preaching and touring in a tent. Rev. J. Russell Fink took me out to Krosur on the second day of my visit. Food, tent, all necessary paraphernalia and the Indian servant filled the automobile. We arrived in good time for afternoon tea in our tent in a nice grove a little outside of the village. Then we visited the Indian pastor and his congregation. After dark we went to the village bazaar street, where the meeting was to be held. Several Telugu lyrics were sung and a number of selections were played on a gramophone. The villagers enjoyed the music, especially the Telugu laughing songs. Stereopticon pictures of Pilgrim's Progress were shown and explained by the Indian pastor. Missionary Fink in Telugu and I through an interpreter spoke to the crowd.

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Prayer was offered. More gramophone pieces were played and lyrics sung. It was late when we returned to our tent to find rest in well-earned sleep.

Would you like to donate some of the accessories of such bazaar preaching? The missionaries need portable melodeons, violins, gramophones, stereopticon projectors and slides showing Biblical pictures. All of these are effective in attracting and holding the attention of non-Christian village people, to whom the gospel must be preached.

Missionary Fink declares that touring in a tent is a joyful missionary adventure. The people always are glad to see and hear the missionary. If the whole missionary family can visit the village it becomes an event of supreme interest to everybody. On tour baptisms, confirmation and the Lord's Supper are administered, difficulties are overcome, discipline is administered, conferences and conversations are held. When the missionary finishes his day's work he is a tired man but, says Rev. Mr. Fink, "the great joy remaining, is the consciousness of having preached the gospel and distributed tracts to those who are in desperate need of salvation and sanctification through Jesus Christ."



CORNERSTONE LAYING, ZION
CHURCH, SATTENAPALLI

We laid the corner stone of Zion Lutheran church at Sattenapalli on November 3, 1925. The order prescribed in the Book of Common Service was used, Rev. J. R. Fink, Rev. R. M. Dunkelberger and myself taking part. A trowel was placed in my hand and at the proper moment I used it to tap the corner stone three times in the name of God the Father, God the Son, and God the Holy Spirit,

to Whose honor and for Whose service this church in India has been built.

Repalle, where Rev. and Mrs. H. E. Dickey lived in the new bungalow on the twenty acre men's compound, and Miss E. B. Schuff in another new bungalow on the ten acre women's work compound, is a recently occupied main station, although the work there has been carried on for many years. The men's bungalow turns its back to the road to get more of the cool sea breezes on its front verandah. The girls' boarding school building is the only

two story building of its kind in the mission. Now the men's work compound also should have a building for the boarding boys.

In the Repalle taluk also the Sudras are showing an encouraging disposition to embrace Christianity. Miss Schuff took me to the home of a village officer in a nearby village. While she and her Bible women spent over half an hour with a group of thirty women, the man of the house entertained me in royal style with cakes, fruit and fresh cocoanut milk. He conversed with me through an interpreter and showed surprising intelligence in the discussion of politics and religion. A group of about 25 men stood around and listened with keen interest to what the American had to say.



INDIAN BAND HEADING THE PROCESSION AT A WELCOME SERVICE TO THE GENERAL SECRETARY

At every station and in every mission institution a reception was given the representative of the Board. In its general outline and prominent features each reception was more or less a duplication of the other. Here and there a few extra flourishes were added as, for instance, at Tenali. I arrived at that station at four o'clock in the morning. Rev. G. Raymond Haaf met me at the railway station and took me in his automobile to the mission compound. When we reached the turn of the road at the church, we were met by an Indian band playing fifes, drums and cymbals. I enjoyed especially

the vigorous manner in which the men beat the drums with their fingers. The band headed the procession to the mission compound, at whose gate an arch had been erected, on which were the words, *Welcome to Secretary Dr. George Drach*. Colored paper pennants were fixed at intervals along the pathway leading to the bungalow. Teachers, boarding boys and Christians formed a double row through which the procession passed. The whole scene was brilliantly illuminated by pressure oil lamps held high by their carriers.

At other places the singing of hymns displaced the band music. Always the honored guest is decorated for the occasion with a garland. Most garlands are made of fresh flowers, marigolds or roses. Sometimes paper flowers are used. Other garlands are made of camphor balls separated by colored pieces of woolen cloth, or of gilded paper. The honored guest wears the garland placed over his head as long as the reception lasts.

The indoor program usually included an address of welcome, Telugu verses chanted in honor of the guest, reading of Scripture, prayer, a response by the General Secretary, hymns, Telugu lyrics and the benediction. Usually the welcoming address contained a recital of the mission work done at the place of reception and an appeal of some kind. The following is a sample of such an address:

To the Rev. George Drach, D.D., General Secretary of the Board of Foreign Missions of the United Lutheran Church in America.

Reverend and Dear Sir: We, the Lutheran Christians of Guntur, the children of the United Lutheran Church in America, deem it a great privilege and a great pleasure to welcome you into our midst as the official representative of the Board of Foreign Missions. We thank the Almighty that He has answered our prayers and has vouchsafed to bring you safe into our land.

As we take this opportunity to approach you, we feel our hearts full of inexpressible thankfulness and gratitude to our benefactors in America for having continually sent men and money to give us the message of salvation. The innumerable villages that have received the gospel, the thousands of Lutheran congregations all over the Andhra Desa, the theological institutions that are training pastors, evangelists, catechists and teachers, the hospitals, the high schools, the college, the boarding hostels and many other evidences prove the unstinted liberality of the Lutheran Christians in America.

While acknowledging with gratitude that our social, mental and spiritual transformation is due to your labor of love and Christian charity, we wish to present to you a matter which long has been engaging our minds.

We understand that it has not only been the generous sentiment of the Home Board and our benefactors but also the sincere ambition of many an educated Lutheran Christian to secure opportunities of pursuing advanced theological and secular studies in some of the best American schools. Especially in view of the All India Lutheran Theological Seminary and the Andhra Christian College, it is highly desirable that some of the Indians be trained for the best culture under the influence of standard Lutheran professors, breathing Lutheran atmosphere, faith and doctrine in first rate institutions with the best of libraries. This is apparently expensive but in the long run may prove more economical than getting foreign professors, especially in times of emergency when Indians may be required to assume the responsibility of professional work in the above named institutions. This is no appeal for position or power but for a provision of facilities by which your child-church in India may have some members who have had the advantage of wide travel, of a broader outlook, of an enlarged vision and of the highest and best cultural training and knowledge, and who can by the grace of God work for the stability and development of an indigenous Church to be self-supporting, self-governing and self-propagating.

We beg to remain your most grateful children,
Lutheran Graduates of Guntur.

A big crowd was present at the laying of the cap-stone in the upper front wall of Christ's church, Tenali. It was an impressive service. I carried away as a souvenir a beautiful little silver trowel, with which the stone had been laid. A duplicate has been sent to St. Paul's church of Richmond, Indiana, which furnished the \$6,800 required to build this church in India.

Busy days were spent at Tenali. There were addresses to be delivered to the 395 higher elementary school boys, to the assembled Lutheran Brotherhood which has a membership of 1,620, and to the Hindu gentry of the town at an At Home, given by Rev. and Mrs. Haaf. The program included, also, a fleeting glance at the meeting of the women's society over which Miss Jessie Thomas presided. This society is divided into local ones numbering 62,

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with a total membership of 1,038. A few hours were spent with Miss Schuff concerning women's work in Tenali, of which she is in charge, coming over frequently from Repalle to supervise this work. Rev. Mr. Haaf took me in his automobile to a number of neighboring villages. When I left Tenali I was physically exhausted but happy because I had been able to help the missionary in arousing greater interest among all classes of people in the mission work.



CHRIST CHURCH, TENALI. SERVICE AT THE LAYING OF THE
CAP STONE IN THE UPPER FRONT WALL

The station which is farthest away from the center of operations on the Guntur side, is Tarlupad. Rev. and Mrs. John C. Finefrock live there and have charge of the work in the Markapur and Cum-bum taluks. The Guntur Synod was in session when I visited this station. It rained incessantly during the two days of the meeting, which gave me some idea of the discomforts experienced during the rainy season.

The buildings on the large compound are valued by the missionary at \$18,000. His field is a stronghold of the American Baptist mission. While the Lutheran Christians, who are converts from the Mala caste, number 4,243 baptized men, women and children, Christians of other denominations number 46,000. The difficult

years of pioneer work, however, are over and the number of Lutheran Christians is increasing.

For the sake of comity the Council of the India mission has recommended to the Board of Foreign Missions the exchange of the Kurnool and Nellore districts, including the Tarlupad station, for the American Baptist mission work in the Sattenapalli and Palnad taluks, including the Baptist stations at Gurzala and Sattenapalli.

It was very gratifying to have the Guntur Synod adopt the Constitution and By-laws of the Lutheran Church in the Andhra Country; and it was very interesting to observe how the delegates sat cross-legged on the floor of the meeting place, which for them was neither strange nor inconvenient. Rev. G. R. Haaf presided over the deliberations with grace. The discussions, of course, were in Telugu. That the district missionaries speak the vernacular fluently and effectively was evident from their animated speeches and the close attention paid to them.

One incident at Tarlupad, which interested me very much, was an Indian Christian wedding. The ceremony was conducted on the side verandah of the missionary's bungalow. The wedding party sat on the floor. A catechist officiated. Certain kinds of food were distributed, also betel leaves enclosing slices of the acrid areca nut and powdered lime. Indians like to chew this combination, which causes a flow of saliva and stains it and the mouth with a vivid red color. There was an exchange of rings as well as the giving of the *tali* to the bride. The *tali*, a kind of amulet on a necklace, marks the Indian woman as a married woman. Imagine the bridegroom extending his foot and receiving his wedding ring on his big toe! It was a heavy silver ring. The man who put it on, had to use a hammer to bring the ends together around the big toe. The bride received two slender silver rings, which were easily slipped over her big toes. Toes are more conspicuous in India than fingers; and, of course, one wants to wear wedding rings where they will show.

The King's City

Beautiful for situation on the bank of the Godavery river and the joy of the Lord, Jesus Christ, Who already has many disciples there, is the city of Rajahmundry in India. Once it was the seat of the famous rajah Rajahnarendra, one of the greatest kings of the Telugu country. By the preaching and teaching of the Christian gospel it is becoming the city of the all-supreme, all-merciful

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and almighty King of kings, Son of God and Son of man, Savior of the world.

Although I had passed through Rajahmundry on the railway about the middle of October, when Dr. Victor McCauley, Rev. Ernst Neudoerffer and I hastened from the meeting of the Council in Guntur to Waltair to confer with Mr. William Paton, Secretary of the National Christian Council of India, concerning the return of German missionaries and the resumption of their mission work in India, I did not actually visit Rajahmundry until on November 12, the Rajahmundry Synod met there. This synod also adopted the Constitution and By-laws of the Lutheran Church in the Andhra Country, thus insuring the establishment of the united body. In the afternoon of that day occurred the celebration of the silver jubilee of the missionary service of Rev. Ernst Neudoerffer. He, his wife and I got into their horse-carriage at Luthergiri, which was elaborately decorated for the occasion. Following our carriage in a long line to the church in the city walked the members of the synod. The church was filled to overflowing and many stood outside. The leaders of the city, both Christian and Hindu, were present. The missionaries, pastors and lay delegates of synod occupied reserved seats. The program was long and interesting. Rev. Mr. Neudoerffer was remembered with gifts of books, a gold cross, a silver plate and a number of gold coins.

Twelve days in all at irregular intervals were spent in Rajahmundry. A part of the address of welcome in St. Paul's church is here quoted, because it well describes the mission work in that city.

We praise God Almighty, first and foremost, for the glorious gospel which has been given to us and which has been instrumental in transforming our lives for His glory. The Board of Foreign Missions of the United Lutheran Church in America has placed us under a debt of deep gratitude. This city has been bearing fruits from the seed of the Word of God sown in the hearts of our forefathers. As a result of this we are no more under the bondage of sin, superstition and ignorance but have passed into light through the knowledge of the saving truths of Christianity.

More than one educational institution is established here, where our young people are receiving religious and secular instruction. Hostels with boarding facilities are attached to various institutions. We have elementary schools for Hindu children taught by Christian mistresses who are responsible for carrying the gos-

pel into the innermost recesses of Hindu homes. The zenana work is another phase of women's work among Hindu women, who are still to a large extent confined to the four walls of their homes. Our sick and poor are not neglected. The hospital speaks volumes for the Christian sympathy and love of the Home Church. The industrial side is not ignored. Through the lace industry many of our Christian families receive financial aid. Our printery diffuses knowledge among us. We have three Luther Leagues in Rajahmundry, a Sunday school, a women's missionary society, weekly prayer meetings as well as Sunday services, and a co-operative society for the benefit of the poor and needy in the congregation. Countless are the mercies of God to us.

On the north we have Luthergiri, the seat of theological instruction, on the east the central girls' boarding school, where Christian women are trained mentally, morally and spiritually; on the south lies our hospital, the asylum for the sick, on the west the Reading Room, which hourly is visited by the Hindu gentry.

With many salaams we beg to remain,

Yours respectfully,

The Members of St. Paul's Church,
Rajahmundry, India.

The church compound, where Rev. and Mrs. August F. A. Neudoerffer reside and preside over a many-sided mission activity, is located in the heart of the city. You should see Mrs. Neudoerffer at the organ during a church service! You should hear the male choir, which she trains, rendering a modern, high-class anthem in four part harmony! You should hear Rev. Mr. Neudoerffer preaching a Telugu sermon or delivering an address to the Sunday school or Luther League! Mrs. Neudoerffer humorously remarked that her school for the wives of mission workers in the church compound is called the Rajahmundry Women's Christian College. In this compound there is also a dormitory for boarding boys, the home of Rev. Pantagani Paradesi, formerly the pastor of the congregation, now teacher in the Bible Training



ST. PAUL'S CHURCH COMPOUND,
RAJAHMUNDRY

Seeing Things in the Far East

school at Luthergiri, other smaller buildings and the bungalow in which the missionaries live. Rev. Mr. Neudoerffer has charge of three elementary schools in different parts of the city, one at Alcotts Garden. He is the general manager of the printery. He supervises the Training School for Masters and the Reading Room.

All the mission property in Rajahmundry under the supervision of Missionary Neudoerffer, has been estimated by him to be worth \$126,000. St. Paul's church with a total membership of 1,895, including school children, was the first congregation on the Rajahmundry side to become self-supporting.

The Rajahmundry Training School for Masters, established in 1908, thus far has graduated 500 Christian and 300 Hindu teachers. The Middle School, which uses the same building, enrolls 200 students. At the reception given me in the assembly room the *pundits* chanted verses, one in Telugu, the other in Sanscrit. They did this so well that I in turn was inspired to respond in kind by chanting in the same manner a few English sentences, bringing to these schools the greetings and good wishes of the Board. My imitation must have been a poor attempt for the boys enjoyed a hearty laugh after I had finished.

Three times I visited the Reading Room building. It is a fine piece of property in the heart of the city, valued at \$18,000. I saw Dr. Betty A. Nilsson at work conducting a dispensary clinic for women and children in that part of the building, which has been set aside for medical work. My next meeting there was with the Hindu gentlemen of the city, who came one day to honor me at a public reception. The third visit was made on the afternoon of Christmas, when I was given an opportunity to speak to a large audience of non-Christians on the significance of the birth of Jesus Christ. May the words spoken that day remain in the minds of the men who heard them, for Christ's sake and for the sake of their soul's salvation. Mr. T. Purushottam, who is the secretary and librarian of the Reading Room, solicits books and magazines with a definite Christian content, which may be sent direct to the Reading Room in Rajahmundry.

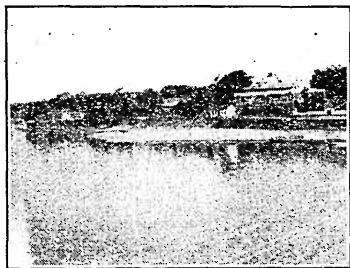
Luthergiri, which means Luther Hill, has been used for educational purposes every since Dr. and Mrs. J. H. Harpster in 1907 erected the buildings on the hill, which Dr. H. C. Schmidt in his foresight purchased many years ago. They were first used by the Rajahmundry central boys' boarding school, which for a short period ranked as a high school. In 1922 the central boarding school was abolished in favor of district boarding schools and Lu-

thergiri became the seat of the theological and Bible training school with Rev. E. Neudoerffer and Rev. J. E. Graefe as theological professors, preparing men for ordination, and Rev. P. Paradesi, Mr. Boosi Peter and Mr. K. Gamaliel as teachers in the Bible Training department, preparing men for service as catechists and evangelists. The main building is conspicuously imposing in its appearance as one approaches it from the road. The double bungalow for missionaries is the largest one in the mission field. In the dormitory, built one story high in the form of a hollow oblong with one of the longer sides open, live the married students with their families. From all of these buildings or any part of the grounds may be seen in the near distance the flowing stream of the Godavery river in whose waters Hindus bathe, praying that their sins may be washed away by its supposedly sacred flood.

One day during my visit at Luthergiri the teachers and students gave me a reception in the main building. Later I saw the students and their respective families in their dormitory rooms. A third time we met under a common Christmas tree.

Christmas at Luthergiri! I shall never forget it. On Christmas eve we gathered around the family tree in the home of the Neudoerffers—father, mother, son and two daughters, home on their vacations from the hill school. The joy of the children was matched by my own, for the missionaries had remembered me with Christmas gifts and cards, which reminded me of home.

The women's work in Rajahmundry includes, first of all, the girls' boarding school, founded by Miss Agnes I. Schade in 1895, and conducted by her up to the time of her departure in August, 1925. A few days before she left for America she celebrated her thirtieth anniversary in the service of the school. When Miss Selma Anderson, her successor, showed me the grounds and buildings, the teachers and pupils, she referred at every turn to her predecessor and the great work done by her in this beautiful compound, in which even the fine palm trees were planted by Miss Schade. She was a planter of good seed all her life and the fruits thereof have been bountiful and rich in the lives of many hundreds of Indian Lutheran women. There are 275 pupils attending the training school for mistresses, the middle school, the higher elementary school and the model school, all of which are held in the compound. The girls are drawn from every district of the Rajahmundry field. Miss Swanson is associated with Miss Anderson. The adjoining Erie bungalow is occupied by Rev. and Mrs. W. T. Benze.



RAJAHMUNDRY FROM THE RAIL-
ROAD BRIDGE OVER THE
GODAVERY RIVER

You can see the Riverdale bungalow on the bank of the Godavery river, especially the little white guest house, as you approach the city over the long railway bridge. Its pleasant rooms are shared by Miss Emilie L. Weiskotten and Rev. and Mrs. Luther W. Slifer and their children. Miss Weiskotten supervises seven Hindu girls' schools in different parts of the city. She rebuilt the old carpenter shop to accommodate a num-

ber of Christian young women students in Rajahmundry.

During the January meeting of the Council Miss Weiskotten escorted me to a newly built temple for women on the bank of the river. It happened to be a day when men were allowed to come for an opening reception. The merchant and his wife, who have erected this temple, courteously received us and showed us everything with evident pride. Someone was chanting a song when we entered but stopped immediately so that all attention might be concentrated on us. We asked the significance of the images over the entrance to the building and of the pictures in the temple. The merchant explained that one represented Vishnu, another Siva and so forth. We expressed our surprise that both Vishnu and Siva should be worshipped in the same place. We asked him whether he knew anything about Christ and Christianity. He immediately replied that he would place a picture of Christ also in this temple, because he wished it to be a church for all worshippers of God. I was reminded of what the Hindu gentleman, who presided at the meeting in the Reading Room of the mission, had said, when he declared that what India wanted and needed was a synthesis of religions. He outlined this as consisting of the best elements of Hinduism, Mohammedanism and Christianity. I was reminded also of one of the Roman emperors in the first Christian century, who had an image of Christ placed in his palace-temple by the side of the Roman gods which he and his household worshipped.

It has been the peculiar and tenacious strength of Hinduism to absorb other religions with which it has come into contact, by corrupting these religions and forcing some of the customs and ceremonies of Hinduism upon them, on the one hand, and, on the other hand, by adopting some of their peculiar precepts and prac-

tices. Christianity, however, must preserve an uncompromising attitude toward the errors of non-Christian religions, if it is to conquer. This does not mean that Christians must antagonize individual Hindus. On the contrary they must seek to win them by loving service through the teaching and practice of Christian truth and virtue.

Miss Weiskotten, Rev. A. F. A. Neudoerffer, Rev. J. William and I one day visited the Christian cemetery in Rajahmundry. There lies the body of the first Lutheran missionary to die at Rajahmundry, Rev. J. F. C. Becker, and the last, Rev. Karl L. Wolters. Between them rest in their silent graves other heroes and heroines of missionary service in India: Artman, Dietrich, Groenning, Charlotte Swenson. Dr. H. C. Schmidt's grave at Kotagiri, is marked by an attractive stone. They all died in the faith and for India's Christianization, not having seen the fulfillment of the promises but having seen the first faint rays of hope as portents of a far-off consummation. Those who are alive and remain at work in India, and those who will succeed them for years to come, must not lose faith but improve the heritage and be faithful to the end, for the glory of India is yet to be revealed, even the glory of the kingdom of God through Jesus Christ.



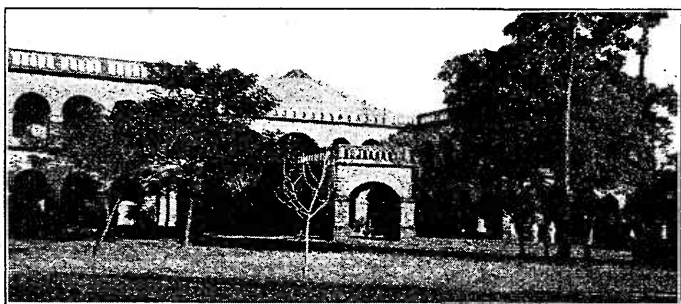
GRAVE OF CHARLOTTE SWENSON IN THE CEMETERY AT RAJAHMUNDY, INDIA

Not far from each other, separated only by a house and lot, which some day should be purchased, are the mission hospital and the lace industry compounds. In the latter everything is still new and in process of construction. By this time, however, Miss Hollerbach must have moved into her cosy bungalow and taken some of the lace making women into the line of houses built for their accommodation. Miss Charlotte B. Hollerbach has planned to make this place a home of protection for widows, deserted wives and orphan girls, where they may live in groups of three or four in a

Seeing Things in the Far East

room under the direction of the missionary in charge. By lace-making, weaving and gardening they will be able to support themselves.

The buildings of the Charlotte Swenson Memorial Training School for Bible Women are to be erected in the same compound as those for the lace industry. Miss Hollerbach employs 175 widows, 43 deserted wives, 39 orphans, 47 single girls, 6 cripples, 432 married women and 123 wives of mission workers. The last named are employed permanently only if they actually are in need of income additional to the salaries of their husbands. The total number employed is 865, from whom Miss Hollerbach buys the laces when she visits the stations on the Rajahmundry side. On the lace-taking days at each center the lace makers are taught to sing hymns and lyrics, repeat Scripture passages and parts of the catechism, tell Bible stories and offer prayer.



RAJAHMUNDRY HOSPITAL FOR WOMEN AND CHILDREN

Betty A. Nilsson, M.D., physician and surgeon in charge, showed me the Rajahmundry hospital in operation. Just before I visited it, she had dismissed as cured two appendicitis operation cases, namely those of Mrs. Schwerdtfeger and Miss C. Eriksson. Everyone declared that she is remarkably skillful with the surgeon's knife. Her busy staff consists of an Indian assistant surgeon, an American superintendent of nurses, a compounder of medicines, an Anglo-Indian nurse, four Indian graduate nurses, twelve nurses in training, four Bible women, one evangelist, ward *ayahs*, that is maids, sweepers, pump-men, cooks and other servants. At the time of my visit Miss Maida Meissner was the supervisor of nurses.

The main hospital building was completed in 1911. In 1925 as many as 1425 patients were treated, 420 operations performed,

\$6,250 received in fees, and a total of \$6,000 expended. The newly built Marie von Gerber hospital chapel, costing \$5,000, is striking in its architecture and conspicuous in its location on the compound.

On Christmas after having preached in St. Paul's church at the early 5:00 A.M. service, and delivered an address in the afternoon at the Reading Room, I attended the celebration of the festival on the lawn in front of the new dispensary building. It was after sunset when the exercises began. The verandah was illuminated by many little lights burning at the ends of wicks in small shallow cups filled with castor oil. There was a good attendance of patients, friends and orphans, the latter being the past and present inmates of the hospital orphanage. Dr. Nilsson and Miss Meissner had charge of the program, to which I contributed by making a speech.



A MISSION DISPENSARY IN A SHED ON THE WAY FROM
RAJAHMUNDRY TO GONAGUDEM

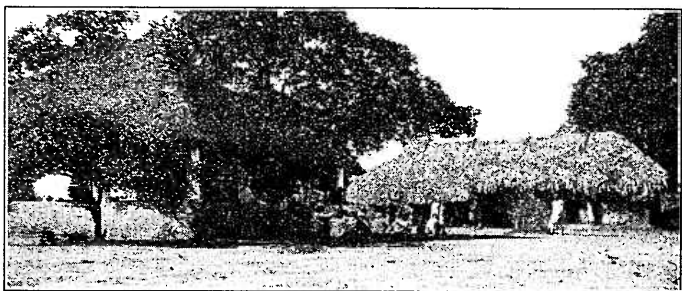
United Lutheran Church Bible Picture Charts used to teach lessons
to patients

Three days each week clinics are held in the new dispensary building, the average number of patients coming each time for treatment being 70. Dr. Nilsson also conducts a dispensary at Gonagudem in the Korukonda district, sixteen miles from Rajahmundry, to which she and a nurse are taken in the hospital automobile. "We stop at several places on the way out and see patients," said Dr. Nilsson, "and then we bring them medicine when we return home in the evening. A Bible woman comes with us on this

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trip and teaches the women while they are waiting for their turn to see the doctor. The village teacher or evangelist uses Bible picture charts to teach the men. We have to give medicine to men also in those out-of-the-way places. The shed at Gonagudem, where we conduct our dispensary, is six months old and cost \$100."

Formerly Dr. Nilsson went regularly across the Godavery river to conduct a dispensary at Tallapudi, where Mrs. L. Irschick, a trained nurse, now carries on to the best of her ability. Several times Dr. Nilsson went to Bhimawaram but that proved to be too



GONAGUDEM PASTOR'S HOUSE AND DISPENSARY

long a trip from Rajahmundry. She says that there ought to be a dispensary at Bhimawaram in charge of an Indian doctor. Once upon a time dispensary work was done at Peddapur. I saw the empty building there, unused but still bearing the sign over the door: A. E. L. Mission Dispensary. A successful dispensary work and the beginnings of hospital work under Dr. Samuel Ch. John have been established at Nidadavol.

When I left India the president of the Council of missionaries wrote me a nice farewell letter, in which he said, among other things, that he and the other missionaries were glad that no preconceived notions had warped my judgment of things missionary during my stay in India. Concerning Rajahmundry I must say that I had two preconceived notions, which were confirmed by my visits to that city. One is that a strong and constant effort is being made to win this strategic center for Christ. The other is that the city is a real stronghold of what may be called educated Hinduism. Through the power of the gospel with its saving and sanctifying influences and institutions Rajahmundry some day will become the city of the Maharajah of all rajahs, the Lord, the Master, the Savior, the King Jesus Christ.

Delta and Dry Land

Our missionaries and Indian workers in their discussions and conversations always distinguished between the irrigated, rich and densely populated delta lands and the more backward, less fertile and less densely populated dry districts, where rice cannot be cultivated to any extent. Rice is the staple food product of South India. Without it the Indian is an unhappy man. He will eat other grains such as cholam or millet, if he must; but give him all the rice and curry he can eat and he is in paradise. You ought to see an Indian eating rice and curry! On a large fresh leaf the rice is piled high. Then the curry sauce is poured over it. Curry is a chopped-up mixture of anything that is highly seasoned, especially with chillis or peppers. To add chutney or some other extra dish makes the feast all the more delectable. One of the favorite extras is a thin yellow cake made of gram, fried in *ghee*, which is clarified butter. This cake is practically tasteless but very crisp. Another side dish consists of bananas, called plantains in India. This fruit tends to neutralize the sharpness of the pepper and spices. Seated cross-legged or squatting on his haunches before his leaf, the Indian with his right hand messes around in the food and mixes it thoroughly. Then he eats it by rolling the mixture into balls and conveying them to his mouth. After the food has been eaten the leaf is thrown away and the hand is washed. The women of the household or servants sweep up the scattered remnants and remove them. Except in Christian homes men and women never eat together but the men eat first and then the women. If they eat at the same time men and women eat in separate places.

Rice fields need a constant supply of water from the time the seed is planted and the tender shoots are transplanted into muddy soil, until the time of the ripening of the harvest. That is why dry land is considered poor land. That is why the deltas, abundantly irrigated by a veritable net-work of canals, are coveted for cultivation. Instead of rice in certain parts of the Godavery river delta near the sea, cocoanut palm trees are grown in large groves, well irrigated. A productive palm tree of this variety may bear nearly a thousand cocoanuts in a year, cluster after cluster appearing as each is cut off from the stem just below the mass of leaves at the top. In the hills grow sago palms like the ones I saw growing in the compound of the girls' school at Rajahmundry. Almost everywhere on the plains are palmyra palm trees, which are tapped for the manufacture of an intoxicating drink called toddy. Other-

wise the palmyra tree is a very useful tree. The leaves are greatly desired for thatch on the roofs of houses.

Speaking of trees I should have mentioned in its proper place a fine, big tree back of the hospital at Guntur. It was planted by Dr. Anna S. Kugler. Its name is "Flame of the Forest", because its leaves turn to a brilliant crimson. The casuarina tree, quite common in India, balances its slender spire against the sky and produces good wood. The mango, a beautiful and profitable tree, is prized for its fruit. The banyan is conspicuous along roads, sending its aerial roots down to the ground from the branches, thus starting new trunks and spreading in every direction.

The missionaries' bungalow at Tadepalligudem is a rather old affair but it looked very nice in a new coat of whitewash. It was built too close to the dusty road which leads to the railway station not far away. My first house-boat trip was taken with Rev. August Schmitthenner to Penumantra, where the new church was dedicated. Pastor Gopala Samuel baptized a number of people and I baptized his infant son. They asked me to give the boy a name. Inasmuch as the church is named St. Stephen's and that is the name of the church I served in Philadelphia before I became General Secretary of the Board of Foreign Missions, I suggested Stephen. The mother requested the additional name of George. Her son, therefore, bears the name Stephen George, his house name being Gopala.

About a month later on December 29, in Velpur, I baptized John George Chrysostem, son of Pastor Pattula Benjamin and his wife Shantamma. The ceremony was performed in St. Paul's church, after which Missionary Schmitthenner and I enjoyed the hospitality of the parents.

A third baptism was performed in the church at Nidadavol, when the holy sacrament was administered to Virgil, infant son of Dr. Samuel John, who is doing our mission medical work in that town. Besides these three I baptized two children of missionaries during the October meeting of the Council in St. Matthew's church, Guntur, namely, Robert Clifton, son of Rev. and Mrs. M. L. Dolbeer, and Paul Dodds, son of Rev. and Mrs. J. C. Finefrock.

A house-boat trip is a restful and pleasant experience. The boat contains four or five small rooms, one for sleeping, one for dining, a separate kitchen alcove, and a bath room. The missionary takes along his cook, Indian workers of various grades and a *sarang*, who is in charge of the boat under the missionary's direction. Propulsion is furnished by three or four coolies pulling at the end

of a rope, as they walk on the bank of the canal. They pull steadily for hours at a time, sometimes encouraging each other by shouting and grunting in rhythm. When the wind is favorable a small sail is hoisted. The canal scenery is varied and pleasing, especially in bright moonlight or while passing large groves of palms and other tropical vegetation. Going through a canal lock always interests the whole company of passengers and crew. Progress is slow but coolie labor is cheap. When the missionary tours in a house-boat he frequently stops on the way to visit villages on or near the canal. A bicycle, therefore, is carried on deck to be used when needed.

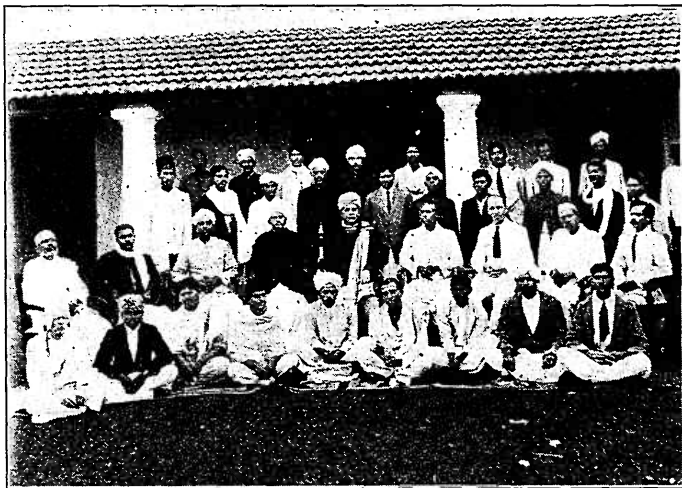


CANAL SCENERY, RAJAHMUNDRY FIELD, INDIA MISSION

From Penumantra we went to a bridge near Bhimawaram, where we slept in the house-boat over night. The next morning Rev. F. L. Coleman was at the bridge with his automobile to take us to Bhimawaram. That day and the next were high days for us all in Bhimawaram. Meetings were held in the girls' boarding higher elementary school in charge of Miss Agnes Christenson, in the boys' high school, with the women's societies, lace workers, taluk Christian workers, hostel boys and a group of Hindu gentlemen. They gave me a full suit of *kadder* cloth, the coat, scarf and turban of which I at once put on to the delight of all, especially of the Hindu gentlemen, who insisted that thus arrayed I should be photographed in a group with them. The photographer came on Monday morning, the Hindu gentlemen were on hand and the picture was taken. Someone in the group asked me to put on the Ghandi cap but the turban was more becoming.

Seeing Things in the Far East

The three best buildings at Bhimawaram are the high school, the church and the missionaries' bungalow. To these will be added in the near future a number of excellent girls' school buildings in an adjacent compound. A dispensary building for medical work should become a permanent feature of missionary effort at this station.



BHIMAWARAM LAWYERS AND TEACHERS

Dr. George Drach in center wearing a turban

The high school building is ideally planned for its purpose in a climate like that of India. It is built one story high in the form of a hollow square. The chapel is in the center. At the four corners of the square are large rooms connected by lines of smaller rooms in which the 800 pupils of the various classes are instructed by 18 Christian and 16 non-Christian teachers under a Christian headmaster, Mr. A. Perupettan. The building was constructed by Rev. Ernst Neudoerffer with the proceeds of the sale of certain lands called the Haas lands. The Christians of the district came to Bhimawaram and contributed their labor, while some non-Christians of the town also made contributions of money.

The Bhimawaram women's missionary society is divided into six groups with as many centers. Women from the surrounding villages meet at these centers twice a year, when varied and interest-

ing programs are rendered by them. At the annual meeting in Bhimawaram the following address was delivered:

To the Rev. George Drach, D.D., General Secretary of the Board of Foreign Missions of the United Lutheran Church in America.

Sir: We, the women's missionary society of Bhimawaram district, heartily welcome you into our midst. Through you we extend our hearty greetings to the Women's Missionary Society of the United Lutheran Church in America. We cannot begin to express our appreciation for the great blessing we have received through their devotion to the cause of Christ in India. For many years they have sent missionaries and built institutions and supported them with their liberal gifts. Most of all do we want to thank them for their continual prayers and their deep interest in our spiritual welfare. We can but render them our hearty thanks. Their reward is in heaven."

After the General Secretary had made a suitable response the chairman of the meeting said in part:

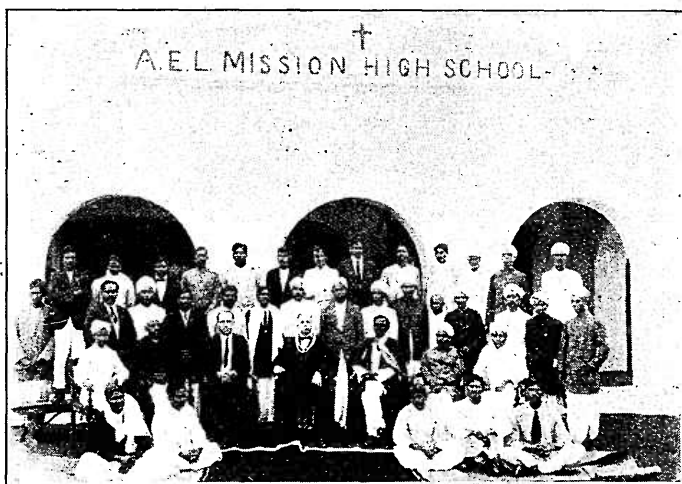
In the early days of the history of our mission work in Bhimawaram the seed of the gospel was sown by the pioneer missionary Rev. H. C. Schmidt, D.D., and the Indian pastor N. Paulus. We have in this meeting some of the fruits of their labors. May we request you kindly to convey our sincere and hearty greetings to the women of the United Lutheran Church. Tell them that we realize that we have an important part to play in the Indian Lutheran Church and that we earnestly are trying to meet our responsibility. We are trying to cooperate with them in their noble work in winning souls for Christ.

If words and pledges like these do not stir up the women of the United Lutheran Church in America to more earnest, prayerful and liberal effort for the Christianization of their brown sisters in India, nothing else can, unless it be attendance at a meeting of one of the women's missionary societies in India. To any woman in our Church who can afford to do so, I should say,—Go to India and see for yourself. It will be a joyful revelation.

Practically everywhere, especially in meetings with Indian workers, I pointed out the present opportunity of the Church in India in regard to increased contributions, self-support and systematic giving, because the Board in America found itself financially un-

Seeing Things in the Far East

able to meet all the growing needs of the mission work. I touched on this subject in my sermon at Bhimawaram and appealed for a strong effort to make the congregations of the parish self-supporting. After the sermon Missionary Coleman invited the members of the church council to come forward and express their opinion in the presence of the people. With one accord they said it could be done. Thus the matter stood until I returned to Bhimawaram on December 23, to take part there in the celebration of Rev. E. Neudoerffer's silver jubilee, when the secretary of the church council announced that from January 1, 1926, Bhimawaram parish would be self-supporting. That made Missionary Coleman glad, because he now is the missionary in charge; and it made Missionary Neudoerffer glad, because he served fourteen years at Bhimawaram; and it made me glad, because my appeal had met with such an immediate response. Above all it made the congregation glad, because it now is on the list of the leading congregations in our



BOYS' HIGH SCHOOL TEACHERS, BHIMAWARAM, INDIA

mission field, ranking with the congregations at Rajahmundry, Guntur and Rentichintala. But you should have seen the happy smile on the face of Pastor Shadrach, the Indian pastor of the congregation, which was reflected also on the faces of the other pastors of the parish, Rev. S. Richard James and Rev. Namburi Devadanam.

At 8:00 A.M., Sunday morning, we visited the congregation at Chinnamiram. In the afternoon we took the house-boat to Gorla-

mudi. Mrs. Coleman and the children came along and we had a fine time, especially in the bullock carts which drew us through a long, shallow pond. The prayer house at Chinnamiram is the most imposing building in the village. The ordinary Hindu temple in any Indian village, which houses the image but is not large enough to accommodate assembled groups, appears very insignificant beside the Christian church building. Gorlamudi should have a new church building. The congregation, whose grandfather is Pidakala Moses, is in an enviable class, having given 63 workers to the mission.

What more shall be said of Bhimawaram station and district? With 13,000 Christians in 100 congregations, served by three pastors, 31 catechists and evangelists, and 120 village teachers, who on the whole, the missionary claims, are the best qualified educationally in the mission, and all the station work in the town itself, it is not surprising that Missionary Coleman asks for another missionary to share the work with him, and suggests a second woman missionary to cooperate with Miss Christenson.

Rev. S. C. Berger lives alone in a rented house in Narsapur. He took me in a house-boat across the wide Godavery river near its mouth to visit a place called Sakanetipalli. He showed me what was to be seen of our mission work in Narsapur, which as yet is not much. It is pathetic to see the fallen walls of a church building, which was left unfinished, and to observe a fine church bell stored away for future use. It is hoped by the missionary that a missionary's home, a church, a school building and a dormitory soon may be furnished by the Board.

This is a good place to pause to say that the stations on the Rajahmundry side cannot compare in material equipment with those on the Guntur side. There are good and sufficient reasons for this condition of affairs, which have their roots in what happened before the merger. The missionaries on the Guntur side would be the first to agree that the time has come when more consideration should be given to the provision of buildings on the Rajahmundry side. They would put Narsapur first on the list of needy stations. Narsapur once, years before the British came to India, was the center of a Dutch colonial enterprise and still boasts of Batavia oranges and a lace industry started by Dutch settlers. The man who has the reputation of being the richest man in the city is a Christian lace merchant.

From Narsapur to Nidadavol was a long, beautiful automobile ride, from Nidadavol to Rajahmundry a short railway journey, from

Seeing Things in the Far East

Rajahmundry to Dowlaishwaram a short automobile ride. Then came a four days' trip in a house-boat down the Venapalli canal and back again. In a sense this trip was a rest-cure; but it afforded intimate acquaintance with village life in an outlying district. The Holmers, parents and children, occupied one house-boat, Rev. and Mrs. W. Theo. Benze and I, another one. We were accompanied by several catechists, evangelists and teachers, from whom I learned a good deal in our occasional conversations and by observing their work on this trip. Only a few of the places we visited shall be mentioned. There is Kottapalem, where Rev. Mr. Holmer is building up a congregation of caste people. He baptized nineteen there the day we visited the village. Kesinakurru, on an island in the river, was reached in a picturesque sail boat.



GUNUPUR SOLOMON'S HOUSE AT
RAVULAPALEM, INDIA

At Ravulapalem we met a group of mission workers and saw the open-air school house, in which Gunupur Solomon reigns supreme as teacher. We visited his neat and pretty home with its comfortable appointments, which is a model home for Christian teachers. By lantern light at night we held a street meeting for non-Christians in another village. I remember a long, jolty ride in a pony jutka and entertainment at a school house under cocoanut palm trees. Someone climbed a tree, cut off half a dozen nuts and threw them down from the tree-top. He then descended and opened the nuts for us. We drank the delicious, fresh and refreshing milk right out of the nuts.

We planned to get back to Dowlaishwaram early Saturday morning, but the Godavery river had to be crossed in the teeth of a head wind, coolies poling the heavy boat. It was a long, tedious task that took all morning. On Sunday I preached in the church at Dowlaishwaram, which is to be displaced by one for whose erection Mrs. J. Nicum has contributed \$5,000. Pastor J. M. Franklin and the other Indian workers have resolved to do all they can to make the congregation self-supporting and to develop self-support in the district.

The Dowlaishwaram women's work is supervised by Miss C. Eriksson from Rajahmundry. She has seventeen Bible women at work. Each Bible woman teaches on an average in 25 Hindu homes

each week and conducts regular classes of Christian women. Miss Eriksson does a good deal of touring in her house-boat.

Leaving Dowlaiswaram for Samulkot, Peddapur and Yelleswaram in one direction or for Korukonda in another direction, one passes into the regions of dry land, where there are no canals and where the rainfall is uncertain. This dryness has a decided effect on the productiveness of the soil and, also, on the products of mission work. In the Samulkot district, for instance, with an area of 604 square miles there are only 1600 baptized Lutherans, 1000 other Christians, 177,500 Hindus and 2128 Moslems. The most prominent building in or near Samulkot is the church, where we met the twelve district gospel workers, the pastor of the congregation and a few others. Someone described Samulkot as a place which is known for its dancing girls, thieves, card players and dice shakers, a place where stolen goods are stored and where common thieves have lawyers to defend them. Few men live with their wives. Free love is in practice established as a custom. An accepted maxim of life is that one must try to live without working. In this hard place for gospel work a commodious and beautiful church was erected in 1909 and consecrated in 1911. It was called Augustana church, because it was the gift of the Foreign Missionary Society of Augustana College and Theological Seminary of Rock Island, Illinois, presented through Missionary Dr. H. E. Isaacson before his death in India.

The Samulkot bungalow now is the headquarters for women's work. It was occupied by Miss Mary S. Borthwick and Miss Pauline Whitteker, when I visited it. Miss Borthwick said that she spent her first term of service in India asking for buildings and her second in erecting them for the girls' boarding school at Samulkot. They are excellent buildings, pleasing to the eye and well adapted for a girls' school. The dormitories are capable of housing one hundred and fifty boarders. The school is to be a complete higher elementary school. The whole plant, not including the value of the thirteen acre site, is worth at least \$30,000. Miss Borthwick is proud of the girls and of the buildings and has a right to be.

Samulkot and Peddapur practically are twin cities. The Peddapur mission compound, which contains the men's work bungalow, a small church and dormitories for boarding boys, was purchased years ago from the Baptist mission. The Peddapur high school for boys, of which Mr. M. Samuel is headmaster, has an attendance of 460 pupils, counting those of the branch school. The proportion of non-Christian to Christian teachers is 16 to 9. The day

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we visited this school the headmaster delivered in English a convincing Christian address at chapel. Mrs. Samuel entertained Rev. and Mrs. Fred Fiedler and me at tea in her pleasant home, setting before us choice products of her excellent cooking. The eldest son is attending Madras Christian College.



SAMULKOT WOMEN'S WORK COMPOUND

Our meeting with the Hindu gentlemen of Peddapur in the chapel of the high school led to an interesting discussion of caste and of a common school education for all castes. One man, a Brahmin teacher, urged that industrial or technical training be given young men of the higher castes, so that they might not be obliged to seek only government jobs and might have a better chance to earn a good livelihood. Almost everybody will admit that caste as practiced in India is harmful to her best interests as a nation and yet practically every educated caste-man will do nothing to change conditions. The only solution lies in Christianizing the castes as well as the depressed classes.

If you want to pronounce Yelleshwaram aright, you must accent the second syllable. This town was chosen in preference to Jag-gampet as the center from which the hill tribes can be reached. The population of the region is comparatively meager and wild game abounds. Rev. and Mrs. H. H. Moyer are pioneer missionaries, who had just moved into their cosy bungalow. Mr. Moyer said: "Ahead of us is some hard work, but every beginning is difficult

and then comes the harvest." The greatest difficulty lies in getting qualified workers who will stay, and, meanwhile, to secure and educate young men of that region for mission service in it. The present number of teachers is 22, of gospel workers 7, one of whom is the first resident pastor, Rev. P. Cornelius.

Korukonda, north of Rajahmundry, is famous for its hill temple, which is reached by climbing 600 stone steps. Rev. Ernst Neudoerffer and I climbed to the top. The temple is practically deserted except on certain special days, when thousands come to worship a crude idol in a dark recess. Then the steps as well as the temple are illuminated by innumerable castor oil lamps at night. The watchman who opened the temple for us took a garland of faded flowers from the idol and offered to put it over my head. Undoubtedly he expected a tip for the compliment. I politely declined his gift and he seemed disappointed.

It was the day before Christmas when, guided by Rev. E. Neudoerffer, I visited Korukonda and Gonagudem, to take part in the Christmas celebration at the latter village. It is interesting to note that in this region the Canadian Baptists have agreed to transfer to our mission five congregations with about 50 Christians.

After celebrating Christmas in Rajahmundry, I went to Tallapudi by way of Kovvur, whither Rev. F. L. Coleman had sent his automobile for our use. Without it Rev. L. Irschick and I could not have carried out the program he arranged. I quote this program in detail, because it gives a good idea of the care with which at all stations such programs were arranged in advance:

DECEMBER 26, 1925

- 6:15 A.M., arrival at Kovvur.
- 7:00 A.M., arrival at Tallapudi, refreshments.
- 8:00 A.M., start for Palavaram agency.
- 9:30 A.M., arrival at Kannapuram
- 10:00 A.M., start for Puliramanagudem.
- 11:00 A.M., arrival at Puliramanagudem.
- 12:00 Noon, start back for Kannapuram.
- 1:00 P.M., noon meal at Kannapuram.
- 1:00 P.M. to 3:00 P.M., seeing Kannapuram.
- 3:00 P.M., Christmas festival for agency Christians and workers.
- 5:00 P.M., start back to Tallapudi.
- 6:30 P.M., dinner at Tallapudi, rest.

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DECEMBER 27, SUNDAY

8:00 A.M., Preparatory service, followed by Holy Communion.
Afternoon, seeing Tallapudi.

Tallapudi remains in my memory because of its pretty church building, its neat bungalow, its Christian mail runner and others who gathered on Sunday night on the verandah of the bungalow to hear and learn the Word of God, its noisy petta back of the bungalow, its abandoned tile factory, once operated by a missionary, Mrs. Irschick's garden and her dispensary work with sick women and children.

Our trip to the inner agency brought us by arrangement to a Koi village. We tried to get there by automobile but on account of impassable roads we had to abandon the machine within a mile of our destination and walk the rest of the distance through the jungle. Boys from three neighboring schools sang and recited for us and then engaged in a competition with bows and arrows, which afterwards were presented to me. Then a group of Koi men and a separate one of Koi women danced a characteristic hill tribe dance. It was more of a rhythmic shuffle than a dance. The men, who beat drums while they danced and wore bison horns on their heads, sportively engaged in horned encounters. Meanwhile the women kept up a peculiar chant. When the time came to leave the village several men took a wooden cot, turned it upside down, tied ropes to the upturned legs at either end, put a bamboo pole through the ropes and invited me to sit on the cot and be carried by them. After they had gone several furlongs the pole broke. As a consequence I walked back to the automobile like all the rest. This experience was quite as unique to me as the name of the Koi village must be to the reader: Puliramanagudem.

At Nidadavol we were met by Rev. A. Schmitthenner and Miss Mary Borthwick. After visiting Dr. Samuel John's dispensary, we looked at a number of sites in the town. Then Rev. Mr. Schmitthenner and I went to Tanuku to look at sites.

Delta or dry land, the Rajahmundry field everywhere is fertile soil for the gospel of Jesus Christ. None of this territory should remain waste land from the missionary point of view. Parts of the East and West Godavery districts are famous for their fine fruits: oranges, limes, bananas, cocoanuts, mangoes, pomelos, pineapples. It is our missionary task to make these districts famous also for the fine fruits of the spirit: faith, joy, hope, virtue, good works in Christ Jesus.

The Jeypore Field

The Jeypore field lies about as far north of Rajahmundry, as that does from Guntur. Before the great war in Europe the Jeypore field belonged to the Schleswig-Holstein Missionary Society of Germany. During and after the war it was preserved by the Board of Foreign Missions of the United Lutheran Church in America, which provided missionaries and money. More than \$250,000 were spent on this field during the twelve years of the effort at preservation. Now that the British government has given German missionary societies permission to return to India, the Schleswig-Holstein Missionary Society will resume its work in the Oriya speaking portion of its former field. The Telugu speaking portion has been offered to the Board of Foreign Missions. Friends of Missionaries Toft and Andersen in South Jutland, Denmark, have expressed their willingness to accept responsibility for this part and negotiations are pending for its transfer to them or back to the Schleswig-Holstein Society. At the time of my visit to India it was understood that these Danish mission friends were to occupy only one or two stations and that our Board would care for the others in East Jeypore. It was deemed important, therefore, that I should visit this field also and study conditions there. Rev. and Mrs. W. F. Adolphsen and Miss Louise A. Miller were then living and working at Parvatipur.

When the mission automobile reached the gate of the compound where the missionaries lived, we found it elaborately decorated. It was after sunset. Fireworks were set off under the arch of welcome. The Christians sang a Telugu translation of the German choral: *Gott ist die Liebe*, that is, God is love.

Near the house in which the Adolphsens lived, a number of elephants were kept for police purposes. Whenever difficulties arose in the interior, policemen, mounted on these elephants, went out to quiet the disturbance. Two of the elephants at the missionary's request were brought into the compound to serve as a background for photographs. This was the only time in India, except in the temple at Madura, when I saw elephants used for some practical purpose. At certain places they are trained to lift and move large logs and rocks. Rajahs use them in processions of regal splendor.

Miss Miller, who lived in a smaller adjacent compound, conducted a girls' boarding school at Parvatipur, a caste girls' school at Salur, and district evangelistic work in surrounding taluks.

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We held a meeting in the church building at Parvatipur. Only two or three persons in the small audience were not in mission employ. One of the evangelists after the meeting spoke of the need of such accessories as violins, stereopticons and picture charts. Several times the United Lutheran Publication House has donated rolls of Bible picture charts and boxes of "Sunrays", to be sent to our foreign fields. I saw them in use everywhere in our fields in India, in schools, churches and homes. They are greatly admired for their artistic and colorful presentations of Bible stories. In a worker's home somewhere I saw a number of pictures of Hindu gods and goddesses, hanging on the wall. They are out of place in a Christian home and should be displaced by Christian pictures, inexpensive and attractive enough for the meager purse and artistic feeling of the depressed classes. The United Lutheran picture charts and sunrays are just the thing. But their chief use is for group instruc-



NATIVE CHRISTIAN TEACHER INSTRUCTING CHRISTIANS AND INQUIRERS IN A VILLAGE IN INDIA

tion. You should have heard the catechist at Tallapudi explaining to a large group of non-Christians on the verandah of the missionaries' bungalow in the dim light of a kerosene oil lamp, the Bible picture chart telling the story of Simeon and Anna! You should have seen with what eagerness the children of a school in the Dowlaishwaram district accepted copies of sunrays and examined the details of the pictures!

From Parvatipur to Salur is a short distance, yet in order to reach Salur in the morning by railway train Mrs. Adolphsen had to leave Parvatipur before midnight. Her husband, Miss Miller and I left by automobile after *chota hazri*, which is early breakfast. When we got to Salur we all camped in the empty bungalow formerly used for women's work. The larger one across the road, in which the men lived with their families when the Germans were at work, is now a complete ruin,—a most pathetic sight. The mission compound is a large one and still houses a middle school attended by 140 boys. The conditions of all buildings not thoroughly repaired since the war, is unsafe. One evening several of us were standing on the verandah, when we heard a low thud. On investigation with lanterns we found that the mud walls of a shed had fallen. The church in Salur, once an attractive building at a prominent corner in the town, was in a woeful condition, when I saw it. A dispensary is conducted in a small building in the church yard. We held the service of the formal opening of this dispensary one evening, when the Hindu gentlemen of the town were present. They listened attentively to Miss Miller's Telugu address and mine, interpreted by Mr. Charles Peacock. Mr. Peacock was the superintendent of the Salur Leper Asylum, which we visited on the way to Doliombo. It presented the appearance of a well-kept, clean and efficient institution of merciful service. The Indian doctor in charge said that he could cure more of the hopeful patients, if he had the necessary money. Since the German missionaries left, the Asylum has been financed by government grants and appropriations from the Mission to Lepers. Most of the patients were Telugus. Some were Oriyas. Their total number was 102, of whom 89 were Christians.

The only other station in the Salur field, to which Missionary Adolphsen took me, was Gunipur. After a long automobile ride we came to the Gunipur river, which could not be crossed in the automobile. Somehow or other we had to get across this river. Gabriel, the driver of the automobile, called across the stream for bullock carts. None came; so we all took off our shoes and stockings and waded across, finding the water no deeper than our hips. After we had walked from the river to the mission bungalow, which was in fairly good repair, we partook of a meal and then for a moment watched a small group of men from the village, who had gathered in front of the bungalow. They were celebrating a Hindu festival and were fantastically arrayed, several in women's clothing. They played fifes, cymbals and drums, while they danced, as they

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do before the idol. It was both amusing to watch them and saddening to think of the superstitions which prompted their worship.

The other stations in the East Jeypore field are Bissemkattak, Sembara, Tumarelli and Sunki. At the last two the former German missionaries reached the Kuvi Konds, a primitive hill tribe, related to the Kois in the hill regions of our Rajahmundry field.

Three days were spent on the Jeypore plateau, where the Oriyas live, whither the Schleswig-Holstein missionaries now have returned. The missionaries in charge, whom I met there on my visit and who showed me all that they could while I was there, were Rev. and Mrs. Anders Andersen at Koraput, Rev. and Mrs. Hans Toft at Jeypore, Rev. and Mrs. Carl B. Caughman at Kotapad and Miss Tatge, who had charge of the medical work at Kotapad. All of these will leave their stations as soon as they can be displaced by German missionaries. It is understood that, in any event, Missionaries Toft and Andersen will go to East Jeypore.

Some of the things which remain most vividly in my memory are the immense church buildings at the stations, most of them sadly in need of repair, the congregation of about 2,000 people, to whom I preached at Kotapad, the splendid singing of Oriya hymns set to the music of German chorals, and the long automobile rides up and down the mountains, where we passed hundreds of bullock carts on the narrow winding roads. Among the curios I carried away were a drum, bows, arrows, spears, axes, women's anklets and two barbed iron chains, with which religious devotees lacerate their bodies.

I encouraged the Christians to make contributions for the restoration of their churches and for more self-support. They appreciated the extension of the village school system by our American missionaries. The returned German missionaries will find many changes and much decay but also wide-spread longing for the precious benefits of Christianity.

Intermission Cooperation

Whoever selected Kodaikanal on the Nilgiri hills in South India as the site of the school for missionaries' children, did a wise thing. The climate is delightful all the year round. That is why missionaries and others, who wish to escape the heat of the plains in the hot season, travel hundreds of miles south of their stations to climb the mountain roads in automobiles to reach the top of the range.

The ghat road offers a thrilling experience and opens vistas of grand mountain scenery.

The best school buildings at Kodaikanal are Boyer Hall and the new recitation building. Boyer Hall is the dormitory for small children for which the Women's Missionary Society of the United Lutheran Church in America contributed \$10,000. It has been named in honor of Miss Virginia Boyer, one of our Lutheran missionaries, who taught a number of years in the school. She met her death by drowning off the coast of France on her way back to India in a steamship which was wrecked in a collision with another ship. The school is conducted along the lines of American schools up to the last class of high school. Our missionaries are fortunate to have such an excellent school to which to send their children in India.

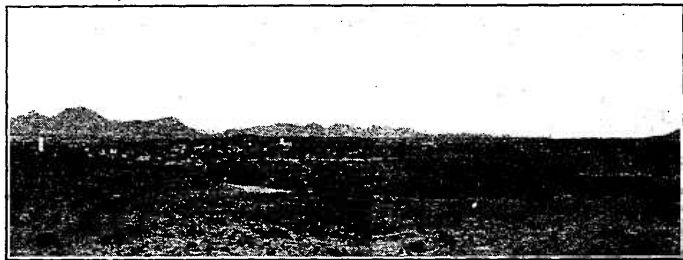
Our mission property at Kodaikanal, which Rev. F. L. Coleman showed me, affords our missionaries comfortable accommodations for their hot season vacations. The Edmonstone property, recently purchased, is large and furnishes a fine view of mountain scenery. On it are the Edmonstone bungalow, rebuilt to house two families, two smaller bungalows, erected with mission funds, and plenty of room for more, as they are needed. The Braidablick property also is large enough for another bungalow. Ferncliffe and Falkners Lodge, two older buildings on a third site, are for sale. Several of the missionaries have built their own private bungalows at Kodaikanal as well as at Kotagiri on the Pulney hills. For those who have no children to be educated and who prefer a quieter vacation resort, Kotagiri offers advantages. On property donated by Mrs. J. H. Harpster, three bungalows have been built at Kotagiri, Canton Lodge and two somewhat smaller ones, all near enough to be sociable.

Vellore is a main station of the Reformed Church in America mission. The intermission Women's Medical School is located there. Dr. Ida Scudder kindly showed Rev. E. Neudoerffer and me the older and the new buildings, plans for additional hospital buildings and the proposed site for the new school buildings a short distance from the town. Dr. Anna S. Kugler helped to select this site and I can imagine how impressed she must have been by the imposing background of rocky hills.

The classes of women medical students, which Rev. E. Neudoerffer and I met at their early morning prayer service, were preparing to minister to their Indian sisters both physically and spiritually for better health, truer happiness and eternal life through Jesus Christ.

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Several of the young women of our Telugu mission have been students in this school. Some of the Indian assistant surgeons in our mission hospitals are graduates. Those who have seen and heard Miss P. Paru during her visit in America, have seen and heard a fine example of an Indian Christian woman physician.



TUBERCULOSIS SANATORIUM, AROGYAVARAM, INDIA

Miss Metta K. Blair gave us a cordial reception, when we arrived at the Union Mission Tuberculosis Sanatorium at Arogyavaram, near Madanapalli. Mr. Freemont Muller, M.D., is the physician in charge. The patients come from many parts of India. The average daily attendance for the year 1925 was 136. Government grants cover almost one-third of the running expenses. Most of the money given by cooperating missions has been contributed by the Lee Memorial Mission of Calcutta.

The meeting of the All India Lutheran Conference from December 20, 1925, to January 4, 1926, was held in the buildings of the Women's Christian College of Madras, another intermission school. Because the school was closed for the Christmas holidays we had no opportunity to see it in operation. The physical equipment is superior to that of many similar colleges in America. The large new science hall appeared in every respect one of the finest of its kind in India.

At the All India Lutheran Conference the establishment of a united Lutheran theological seminary in India was discussed but no final decision was reached. A cooperative scheme presented by Rev. J. E. Graefe, which met with favor, relates to a common publication house for all Lutheran missions in India.

For our mission the greatest intermission project to be undertaken, is the Andhra Christian College. The missions besides our own, which already are pledged to cooperation, are those of the Church Missionary Society and of the Wesleyan Methodist Mission-

ary Society of England, and of the Joint Synod of Ohio. Others in all likelihood will join later. Our India mission, through which about 97% of the money for the erection and furniture of the college buildings will be provided, will soon decide in consultation with the cooperating missions and with the government of the Madras Presidency, where this college is to be located. The success of the effort of Rev. Dr. and Mrs. J. Roy Strock during their two years' furlough in America, in raising about \$300,000 for this college in India, has been an achievement of high merit. Agreement must now be reached in regard to charter, constitution, control and government of this institution by an association of representatives of cooperating missions.

Our India mission has risen rapidly during the past decade in the esteem of its sister missions in India. It now is without doubt one of the leading Protestant missions in South India. This has been the result of the merging of the Guntur and Rajahmundry missions into the United Lutheran mission and, also, of the sponsorship of German Lutheran missions during and after the war. Moreover, the success of its mission work in the Telugu country is acknowledged and praised by everybody. Its prestige and influence will be increased by the establishment of Andhra Christian college.

It undoubtedly is the primary foreign missionary responsibility of the United Lutheran Church in America to make it possible by gift and by prayer for our India mission to fulfill its high destiny in doing its full share to win India for Christ.

Other Missions and Missionaries

The All India Lutheran Conference in Madras gave me an opportunity to see many of the representative missionaries and Indian leaders of Lutheran missions in India. Rev. J. Sandegren of Madura, who served as the convener of the conference and who, with Miss Goldmark of Madras, made the preparations for the convention, together with Bishop E. Heuman of Trichinopoly, Rev. Frykholm and the other delegates of the Swedish Church mission and of its associated Tamil Evangelical Lutheran Church, took a prominent part in the proceedings. The representatives of the Danish mission were lively in discussion both on the floor and during the recess hours. The delegates of the Ohio mission, Rev. Schwan and Rev. C. Doermann, made impressive contributions in the debates and devotional hours. Representatives of the Gossner,

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Santal and Swedish Alliance fields were present. Of course our own United Lutheran Telugu mission and Church delegates were there in full force. One evening we heard the Bishop of Madras, whom I had met the day before in a meeting of the German Missions Committee at his home. The next evening Mr. K. T. Paul delivered a well prepared address. The third evening I had the honor of speaking on the subject of "Christianization, Our Supreme Task". The fourth public address was read in English by Missionsdirektor C. Ihmels of Leipzig, Germany. He and a former Leipzig society missionary, Rev. Mr. Kannegiesser, had come to India to confer with the missionaries of the Swedish Church Mission and the Tamil Lutheran Church in regard to the division of the field, to which Missionaries Froehlich and Gebler already had returned.

One evening we had a delightful dinner party in the home of Dr. Benjamin in the Leipzig mission compound, at which Dr. C. Ihmels through Missionary R. Froelich as interpreter into English, and I, together with a number of others, delivered impromptu addresses. I previously had met the representatives of the Leipzig society in the home of Mr. J. D. Asirvadam, who lived in the College Park hostel of the high school, in which Mr. Asirvadam teaches. He was very kind to me in Madras and frequently referred to pleasant experiences of his sojourn in America. The Leipzig compound in Madras is the property which the Leipzig society has offered as its contribution for the capital expenditure of the proposed united Lutheran theological seminary. It was delightful to meet Missionsdirektor Dr. C. Ihmels in India. I had met him first in the missions-house at Leipzig, when I visited that German city on my way through Europe to the Far East. In Leipzig, as well as in the missions-houses of the Schleswig-Holstein society in Breklum, and of the Gossner society in Berlin, I had conferred with the leaders of these German societies in regard to the resumption of their missionary work in India. Mr. J. H. Oldham, Secretary of the International Missionary Council, at the International House in London, had assured me that these German societies would be placed on the list of recognized societies for work in India before the close of the year 1926, provided they made application in the prescribed manner through the Conference of Missionary Societies in Great Britain and Ireland. At Waltair, India, Mr. William Paton, Secretary of the National Christian Council of India, had said that after recognition of the three societies named, the government of India undoubtedly would restore to them their former

mission property or would transfer it or any part of it to those whom these societies might name.

In Madura Rev. J. Sandegren showed Rev. F. L. Coleman and me not only his own work but also the American college in that city. This is a high grade college in the Tamil area, which we must try to match in the Telugu area, when we establish Andhra Christian college. Madura is one of the chief centers of Hinduism in the extreme southern part of India. What Rev. Mr. Sandegren told us, while we walked through the corridors and court yards and past the shrines of the great temple, led to the thought that the power of Christianity must, indeed, be almighty and all-merciful in Jesus Christ to overthrow such strongholds of heathenism.

Rev. E. Neudoerffer and I visited Trichinopoly, where we called on Bishop and Mrs. E. Heuman. Trichinopoly rivals Madura in population and importance as a commercial center and as a stronghold of Hinduism. We saw a way-side shrine under a tree, to the branches of which miniature cradles had been tied. At the base of the tree was an image. Men and women, who are childless, fasten these things on the tree in the hope of securing the favor of the god who is supposed to control child-birth. The rock of Trichinopoly rises abruptly out of the plain to a height of 273 feet. We climbed to the top and saw the fortress and hill temple.

What we saw at Tirupati, where we visited Rev. and Mrs. C. Doerman and Prof. Schramm, and at Gudur, where Rev. and Mrs. Oberdoerffer entertained us, convinced us that in taking over the mission field of the Hermannsburg society, which may not come back to India, the Joint Synod of Ohio has fallen heir to work in the Telugu country, which has good equipment and a promising future, if it is adequately manned and financed. .

Rev. B. Rottschaefer of the Reformed Church mission took us in his automobile from Vellore to the Union Mission Tuberculosis Sanatorium and back to Chittour. His industrial plant at Katpadi with its modern machinery and appliances, its products and popularity, is the best of its kind, which I saw in India. The furniture made in his industrial school is sold all over India and in foreign countries. Some of the collection plates used in our mission were made at Katpadi.

Among the Canadian Baptist missionaries whom I met, I remember most distinctly the Rev. Mr. Higgins of Waltair. Rev. W. F. Adolphsen and I called on him there, while we were looking at the two vacation bungalows which belong to the Breklum mission. What fixes him in my mind was his advice to our new mis-

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sionaries in the Luthergiri bungalow. He was in Rajahmundry as one of the examiners of the missionaries, who had studied Telugu. It was his duty also to tell the new missionaries, just starting to learn the vernacular, how best to acquire Telugu in the shortest possible time. His advice sounded good, especially when he said that they can best learn to speak by speaking to others and by never yielding to the temptation to speak English because that was easier for the moment.

I met several of the Plymouth Brethren missionaries at Narsapur, and Revs. S. Kurtz, S. Bowden and T. V. Witter of the American Baptist mission, who constitute their comity committee, when we conferred on the verandah of the Guntur bungalow concerning the exchange of their Gurzala and Sattenapalli stations for our Tarlapad station.

At the Bezwada meeting of the Andhra Christian Council, I met representatives of all Protestant missions in the Telugu country. Those of the Church Missionary Society mission, with whom several conferences were held concerning Andhra Christian College, are Bishop Azariah, Rev. E. S. Tanner of Bezwada and Rev. A. B. Johnston, acting principal and treasurer of Noble College in Masulipatam.

I met several Roman Catholic missionaries in railway coaches, a priest from France, another from Holland. Missionaries of this Church are supposed to remain in their fields for life and are not allowed to return to their home-lands on furlough, except on very rare occasions. The Roman Catholic Church is doing aggressive and successful mission work in India. A number of their churches are located in the Guntur field. In the Jeypore field the Roman Catholics are menacing the very existence of some of the congregations and schools. In the Gossner field they always have been in competition with the German missionaries.

At Hazaribagh Rev. I. Cannaday introduced me to several missionaries of the Anglican Society for the Propagation of the Gospel, and at Benares to a group of Wesleyan missionaries who were holding a conference there. Wherever I could I tried to learn to know missionaries of other denominations and observe their work.

Speaking of meeting people in railway coaches, recalls many interesting experiences on Indian trains. Fortunately a missionary always was with me, wherever I went, so that I was spared many inconveniences. When you undertake a railway journey you must buy your ticket before the train arrives at the station and keep it until you have finished your journey. Then you hand it

not to the conductor, who in India is called the guard, but to a ticket collector at the station of your destination. Every station stop lasts from several minutes to half an hour. Having bought your ticket you rush to a compartment of some coach, first, second, intermediate or third, as the case may be, and find a seat. Each compartment in the second class has from two to five berths. Suppose it has five berths. Painted somewhere in the compartment is a sign to this effect: "To seat twelve, to sleep five." No one shows you your seat or berth but you claim what you have taken and hold it tenaciously against all comers. If you intend to sleep over night you must bring your own bedding. Every traveller in India, therefore, carries a hold-all, which contains a pad to fit the berth, sheets, blankets, pillow, pillow-case and towels. Each compartment has a wash room attached to it, but you must bring along all the necessary accessories. Nothing whatever is furnished except water. All your hand baggage or *saman* goes into your compartment, which often is cluttered up with the *saman* of the other occupants. During the day passengers sit on the long seats, the Indians usually cross-legged, as is their custom. On retiring at night you lie on your berth, wait until the last man has retired and turned off the lights, and then try to sleep, while you are swayed to and fro and bumped up and down twice as vigorously as in an American Pullman sleeping car. The American system affords more privacy and allows you to pass from coach to coach throughout the entire length of the train. In India each compartment occupies the entire width of the coach. If you wish to go to another compartment, you must get out of your own and walk outside of the train on the station platform to the other compartment. This you can do only when the train is standing at a station. If there is a dining car on the train and you take a meal in it, you must stay there until the train stops at the next station, when you may return to your compartment. You are warned by signs that during your absence your baggage may be stolen, though cases of theft are quite rare. On the whole India is well supplied with railways and the express or mail trains keep up a fast schedule between the larger cities north and south, east and west.

Chota Nagpur and North India

Rev. I. Cannaday, who had attended the meeting of the All India Conference at Madras and the special January meeting of the Council of our missionaries at Rajahmundry, accompanied me to Cal-

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cutta and Ranchi. In Calcutta at the home of Rev. Dr. and Mrs. H. Anderson, leaders of the Prohibition movement in India, who kindly entertained us at dinner, we met a grandson of William Carey, the pioneer Baptist missionary to India. Not far from the Kali temple at Kalighat in Calcutta we saw a large, beautiful Greek Catholic church. Along the sides of the narrow street leading to the Kali temple fakirs, beggars and holy men were seated. One was a dwarf, whose twisted and distorted arms and legs showed that they had been broken deliberately in his infancy or childhood, so as to enable him to be a successful beggar. Another, smeared all over his body with ashes, had a short bed of iron spikes, on which he offered to lie down, if we paid him for the stunt. Others were lepers or blind men and women or cripples of some sort. We passed a holy tree with a shrine. On its branches, tied by human hair, were bits of offerings presented by men and women who desired offspring. At the base of the tree was much more hair which, it was explained, was from the heads of infants conceived and born, as the worshippers believed, in answer to their prayers to the god of the tree. The Kali temple is a gruesome place, one of the few in India where daily animal sacrifices are offered. We saw the upright, forked posts which serve as execution blocks for the kids, goats and buffaloes offered to Kali every day. We saw traces of the blood which had flowed a few hours earlier and the severed heads of goats lying on the ground of the court-yard, exposed for sale. We passed booths where flowers, fruits, vegetables, foods and sweets were purchased by worshippers to be presented to the image of the goddess. After we left the temple grounds we saw a procession bearing the dead body of a woman, which was being taken to some nearby place to be burned.

Another temple we visited in Calcutta was a Jain temple. Everything was clean and well kept. The walks, fountains, and buildings were overlaid with porcelain. In the electrical illumination by night the effect was interestingly artistic. Calcutta contains many fine buildings both public and private. It is one of the three large cities of India. It was the first capital of the British Indian empire and the reputed birthplace of the English novelist Thackeray.

Ranchi, Chota Nagpur, is the head station in the Gossner field. During my stay there I was entertained in the home of Rev. and Mrs. Oscar V. Werner. I also met Rev. A. John, who with Rev. J. Stosch had been allowed to come from Germany to India to inspect the field. Their stay had been limited by the provincial government to four months. Rev. Stosch already had left India

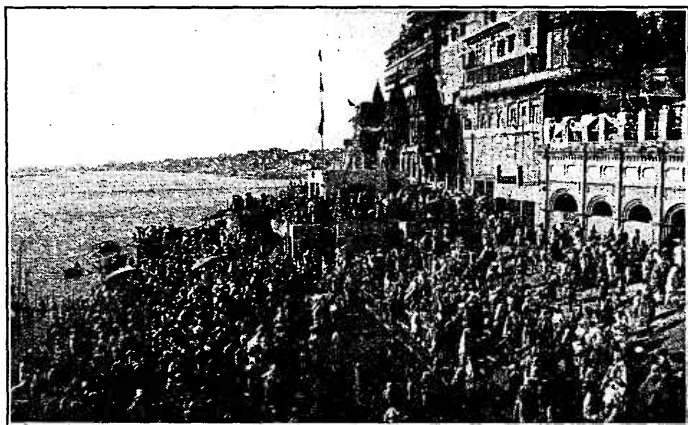
to return to Germany; but Rev. Mr. John had stayed in the hope of securing permission to remain indefinitely as a missionary.

Since the expulsion of the German missionaries on account of the war, the work in this field has had a checkered history, first under the supervision of the Anglican bishop of Chota Nagpur and then under an Advisory Board after the formation of the Gossner Autonomous Lutheran Church. This board was appointed by the Bihar and Orissa Representative Council of Missions. It is composed of a Wesleyan missionary, an Anglican S. P. G. missionary, an Indian Christian and our two American Lutheran missionaries, Revs. I. Cannaday and O. V. Werner. It was appointed in 1919. The actual supervision of the work for the past few years has been in the hands of our missionaries and of the Church Council of the Autonomous Church, while the financial support during the same period has been supplied in amounts varying from \$30,000 to \$40,000 a year by the National Lutheran Council of America. Although the self-support of the autonomous Church is considerable and has been increasing from year to year, the contributions of the National Lutheran Council will be needed for several years to come, in view of the financial weakness of the Gossner Missionary Society of Germany. In the number of baptized Christians, in the importance and extent of its work, in the development of self-support and in the application of self-government, the Gossner Evangelical Lutheran Autonomous Church rivals that of the Lutheran Church in the Andhra Country, which has been established in our own mission field in South India.

Sunday, January 10, 1926, was spent at Ranchi. I preached to an immense congregation in the large church there through Rev. B. Minz as interpreter, and spoke to the Sunday school in the afternoon through Mr. Tirkey as interpreter. I saw the girls' school, which has been supervised by Mrs. I. Cannaday, and the boys' school, of which Mr. S. K. Roy is the principal. Rev. O. V. Werner is the head supervisor of all educational work in this field. The next day in the company of Revs. Werner and John, Govindpur and Burju were visited. An interesting custom of greeting prevails among the people of this region. As soon as the awaited guest arrives a number of women approach him with brass vessels which are filled with water. He is asked to hold out his hands over a brass plate. Then water is poured on the hands by the women, who immediately dry them with clean towels. This must be a substitute for the feet-washing of Old Testament times.

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At Ranchi I had the privilege of attending a conference of the missionaries with the majority of the members of the Church Council, of which Rev. J. Topono is president. He spoke of conditions in the Church in words which showed his clear vision and sound judgment. He and all others, in public meetings and private conferences and conversations, expressed their gratitude to our American Lutheran Church for the assistance rendered during the years of trial and uncertainty in the Gossner mission field, and also their earnest hope that our helping hand would not be withdrawn for a number of years to come, until the Gossner society could both displace our American missionaries and supply all the money needed for the work.



CEREMONIAL BATHING IN GANGES RIVER AT BENARES, INDIA

From Ranchi we went in the mission automobile to Hazaribagh Road railway station. In the party were Rev. I. Cannaday, our guide, Miss Chandler, one of Mrs. I. Cannaday's sisters, Miss Minor, a cousin, and myself. We stopped to rest and take tea and dinner near Hazaribagh in a *dak* bungalow. All over India you find these bungalows, built by the government for the accommodation of travellers. *Dak*, Mr. Cannaday explained, means stage. The distance between the bungalows represents what would be about a day's journey in the days before automobiles were made.

Benares, which is one of the holiest places to orthodox Hindus, attracts vast crowds of pilgrims. We saw many thousands of them bathing in the Ganges river. We took a boat and were rowed up

and down in front of the principal bathing and burning ghats. Ghats in this case means the steeply inclined steps on the bank of the river, used by the bathers. In the water dense masses of men and women were saying prayer formulas or were having them said for them by officiating priests. All were worshipping the goddess, Mother Ganges. The worshippers scooped up the water in hand-fuls to let it trickle back through their fingers, praying and hoping that the drops of water would flow from their hands to the ashes of departed relatives and saints, which had been scattered into the stream in bygone days. They lifted their hands in supplication to the sun, which was then passing through a partial eclipse. They cast flowers, rice and other things as offerings into the stream. They went in their wet garments to nearby temples and shrines to worship one or more idols. They brought the dead bodies of relatives to the water's edge, placed them on piles of wood and burned them. The ashes and bones were cast into the river, which unquestionably is the greatest cemetery in all India. Many of the inhabitants of Benares, rajahs, merchants, priests and coolies, are persons who have settled there in the hope of salvation through death within its precincts.

We also visited the ruins of the Buddhist monastery at Sarnath, where Gautama Buddha in the deer garden began to teach his first disciples in the sixth century before Christ. These ruins are a relic of the former religious power and influence of Buddhism in India.

In Lucknow we saw the Presidency and also Isabella Thoburn college. We listened with bated breath as the guide described the heroic part played by the little garrison of English soldiers during the black days of the Mutiny. Isabella Thoburn college for women is an intermission school in North India, which corresponds with the Madras Women's Christian college in South India.

In 1857 Cawnpore was the scene of several of the most terrible episodes of the Mutiny. We visited the memorial church now standing near the site of the European intrenchments of those days, and the wells, into which the pierced bodies of men and the hacked bodies of women were thrown by order of Nana Sahib, the leader of the mutiny. In the center of the enclosure over one of the wells, containing the remains of 200 victims, is the figure of the angel of the Resurrection in white marble. Over the arch are inscribed the words: "These are they which came out of great tribulation."

Of Delhi, the capital of India, we saw as much as we could in a day: the unique open-air observatory with its restored astronom-

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ical and astrological piles of stone work; the Kutub Minar, a tower of victory, described as the seventh wonder of India, rising in beauty of outline and harmony of color to a height of 238 feet; the mosque of Kutb-ud-din, reputed to be the first Mohammedan house of prayer built in India, within whose precincts stands the pillar of Raja Dhava, a solid shaft of wrought iron, made in the third century, on which not a particle of rust adheres; the tomb of Altamach, the oldest known to exist in India; and many other tombs and mosques of Moslem rulers, princes and holy men. We saw the unfinished government buildings with their promise of impressive modern grandeur and massive utility, and the buildings in the Fort,—palaces, audience chambers, mosques, courtyards, mute memorials of decayed Mohammedan wealth, power and splendor. We spent a half hour in the largest mosque in India to see several thousand Moslems at their noon-day prayers on Friday, which is their holy day. Back of where we stood, in supposed seclusion yet able to see the officiating priests, were women. In front of us was a mass of men, all facing towards Mecca. About ten minutes before the hour of prayer one of the priests called upon all present to prepare for prayer. Shoes removed, hands, face and feet washed with water from a central pool and all other preparations made, each man stood ready for the devotional period, which lasted perhaps for fifteen minutes. When the high priests in the inner court and two assistants on a raised stand at the front of the outer court intoned the formulas, each person assumed the prescribed postures of prayer. There were no responses from the people, no songs, no sermon; but every one did the same thing at the same time,—bowed, knelt, touched his forehead to the ground; and all thought the same thing as directed by the voice of the officiating priests. There was perfect unison of action in body and in mind. There was absolute simplicity in every detail of the ceremony, so that every man and woman could follow the leaders. Such a religious discipline begets oneness of purpose and obedience to the will of a leader. That is why Moslems in politics as well as religion, in war as well as in peace, act in perfect unison. Therein lies the power of Mohammedanism.

North India is full of Moslems. One cannot escape the impression that they predominate there, as Hindus do in South India. This must have its influence on the government of India, which has its seat in a stronghold of Islam, the city of Delhi, filled with Moslem mosques and tombs. Practically every Indian to whom I spoke about the matter of political power, agreed that should Eng-

land withdraw her hand from India, the way would be clear for another Moslem dynasty. Christian missions have done very little, comparatively nothing, to reach the Moslems of India with the gospel of Jesus Christ. The immensity and the difficulty of the task should not deter those who can, from making beginnings here and there, in South India as well as North India.

I am glad that we visited Agra last. There Shah Johan, proclaimed emperor in 1628, built within the fort magnificent buildings for his residence, for his wife, his retinue and his concubines, such as the Pearl Mosque, exquisite and beautiful in every detail, and the other fine specimens of Mohammedan architecture. There his third son rebelled and deposed him but allowed him to live in confinement until his death on the high portico, from which his closing eyes beheld in the romantic distance the unrivalled outlines of the Taj Mahal.



TAJ MAHAL, AGRA, INDIA



VIEW OF TAJ MAHAL FROM SHAH
JOHAN'S PALACE

The Taj Mahal is a dream in white marble, rising on the bank of the Jumna river. Shah Johan built it as a mausoleum for the remains of his favorite wife, Mumtaz Mahal. The red sandstone tower through which one enters the large enclosure and the mosque of the same material on the one side with its counterpart on the other side, set off in beautiful contrast the pure whiteness of the Mausoleum, approached by a long line of shallow pools and foun-

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tains. The sepulchre stands on a raised marble platform, at each corner of which rises a tall slender minaret of graceful proportions and attractive beauty. The main feature of the building is the central dome with smaller domes on its four sides, rising like white bubbles into the clear sky. Once seen the Taj Mahal can never be forgotten. You leave it with a profound impression of beautiful whiteness, romantic silence and abiding calm.

Salaam

Salaam is a beautiful word used throughout India as a salutation both of welcome and of farewell. It literally means peace or peace be with you. When a Christian uses it, the meaning should be: Peace from God through Jesus Christ. He said, "Peace I leave with you; My peace I give unto you." Usually when this word is spoken by Indians, they raise the right hand in salute to the forehead. Shaking hands is not popular in India. As a consequence Indians shake hands rather indifferently.

I used the salaam greeting and gesture frequently in India. Now to all our missionaries, all our Indian workers, all our Indian Lutherans, Salaam! The peace of God be with you through Jesus Christ, our Lord!

At the October meeting of the Council in Guntur I used a quotation from an editorial in the May, 1925, issue of *The Foreign Missionary*: "The chief purpose of Dr. George Drach's visit to Asia may be expressed in the words, A Good Understanding. Personally and officially he will seek to gain a good understanding of the work accomplished and planned by our missionaries. He wishes to understand also the relation of the mission to the indigenous Church. He desires to meet our Indian brethren in the faith and learn to know their point of view, their ambitions, outlook, work and contributions as members of the Church. He hopes, moreover, to make some contribution to their good understanding of the plans and purposes of the United Lutheran Church in America as the parent Church, whose love for her daughter churches abroad leads her to render the service which is called foreign mission work."

During my stay in India, while being entertained in the homes of the missionaries, conversations with them gave me a better understanding of their difficulties, tasks and triumphs. Group conferences with Indian Christian workers of each taluk or mission dis-

trict, meetings with Indian Lutheran pastors and conversations with them and with members of the congregations, were of special value. The meetings of the synods revealed the devoted interest and intelligent activity of the leaders of the Church. They stand for sound Lutheranism and unity of purpose and work with a united Lutheran Church in India in view.

It is gratifying to observe how many positions of responsibility and activity in the Church our educated Indian leaders are occupying. They are doing good work as teachers and headmasters in higher elementary schools, in high schools and in Bible Training schools. Several of them, who realize the need of good Christian literature in the vernacular, are trying to provide it in translations and in occasional efforts at original compositions. The number of those who have gotten or are getting degrees at colleges wins admiration and excites emulation. The cooperation of the Indian workers of all grades with the missionaries is intimate and happy. Nothing promises more for development in the future than the spirit in which the Indian pastors interpret their duties as preachers of the gospel for the edification of the Christians and for the conversion of the non-Christians, as shepherds of their flocks and as seekers of lost sheep, as ministers of Christ and as creators of an indigénous Lutheran Church.

The conditions under which the missionaries live and labor, despite the tropical climate and the adversities of Indian social and industrial life, are ideal for effective missionary service. The spiritual life of the missionary everywhere was a refreshment to me.

A number of missionaries were under expense for various purposes other than entertainment in their homes and were reimbursed by the treasurer of the mission. For the information forms prepared by Dr. Victor McCauley and his committee, and for the pages of valuable charts, graphs and statistical tables prepared by Rev. George Rupley, I am greatly indebted to them. For the souvenir gifts presented in many places, all of them given out of gratitude for the blessings of the gospel, I thank the donors very much.

The following schedule shows the estimated value of mission property in India:

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	<i>Original Cost</i>	<i>Present Value</i>
Bungalows	\$195,600	\$192,200
School buildings	206,112	198,650
Churches	106,120	101,300
Hospitals	110,300	106,000
Other buildings	165,000	158,000
Mission furniture	20,900	18,000
Autos and boats	28,670	20,000
Horses and carts	2,183	1,610
Land	82,300	140,665
Totals	\$938,085	\$937,025

The question of the relation of the missionaries to the indigenous Church and the gradual transfer of responsibility from the Council of missionaries to the organized Indian Church, has found a satisfactory answer for the present in the Constitution and By-laws of the Lutheran Church in the Andhra Country. This general body unites the Guntur and Rajahmundry synods, paves the way for the union of all Telugu Lutherans in one church body and points the way to a united Lutheran Church in India. The preamble of this constitution contains an invitation to all Lutheran congregations and synods in India, one in the faith, to unite in one general Lutheran Church in all India.

My first and my last contacts with the missionaries were in Council meetings. They gave me an opportunity to preach to them from the pulpit of St. Matthew's church in Guntur at the time of my first meeting with them, when I invited them to go to the top of the mount of Ascension and get the glorious fourfold view from that height, on which Jesus Christ left His farewell message, the great commission. At the time of my last meeting with them they asked me to preach on Epiphany day from the pulpit of St. Paul's church in Rajahmundry, which enabled me to speak of Christ's glorious manifestation in and through His missionaries.

Some of us never will forget the farewell meeting and dinner on the verandah of Luthergiri bungalow. The building, as you approached it that night, could be seen for a long distance outlined by small, shallow castor oil lamps. The decorations on the verandah and tables were lovely; the food was excellent; the speeches were lively yet in good form. Good-byes were said in short addresses to the missionaries going home on furlough, each one responding in well chosen words, and also to the General Sec-

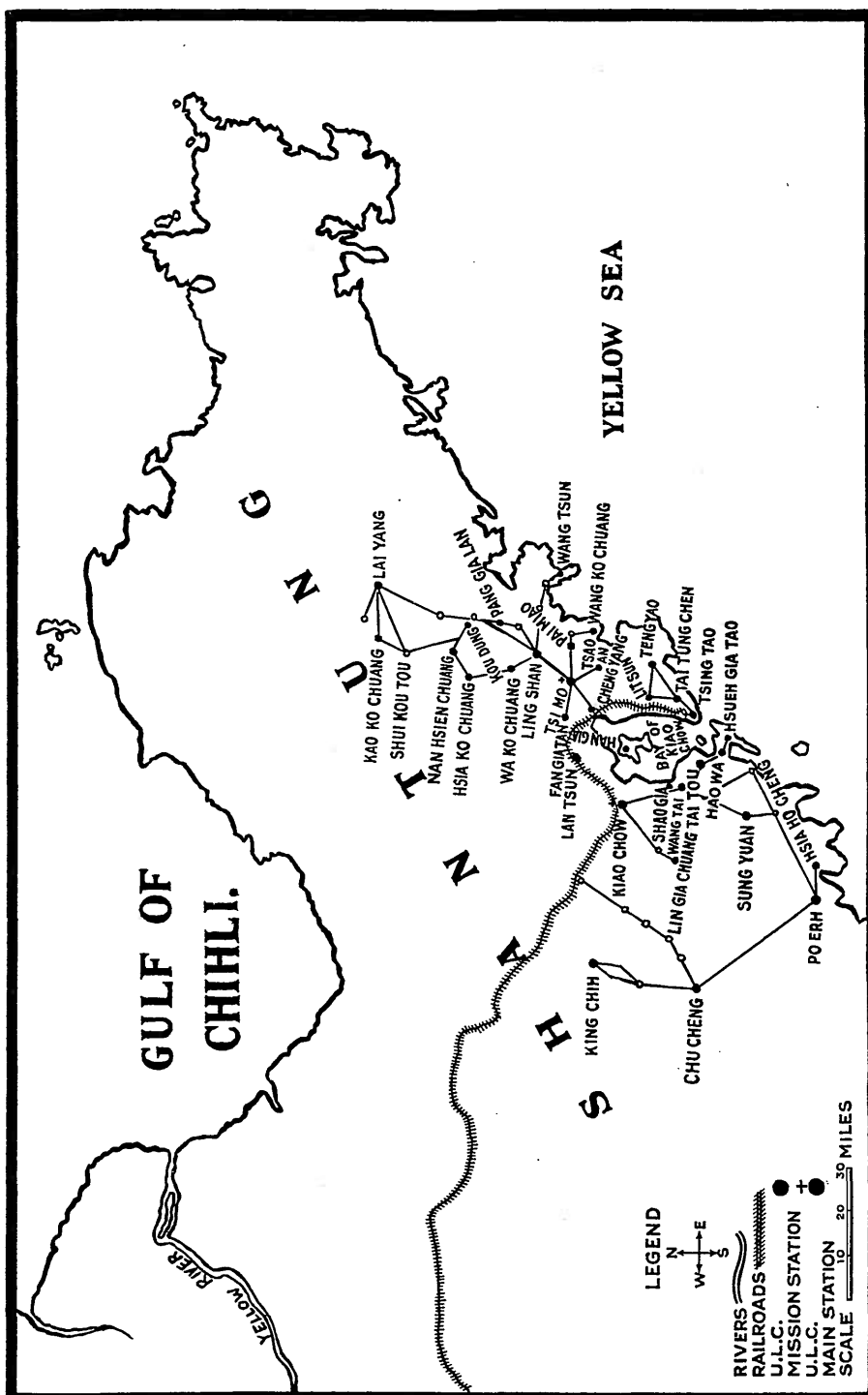
retary, whose visit in India was over, who was ready to leave for China and Japan.

Just before leaving Rajahmundry the next morning the Council asked me to speak a parting word. I used the word "Good-Bye", our English salutation at parting. I said, "Auf Wiedersehen," because I hoped to see the missionaries again, when they returned to America on furlough. I said, "Salaam," the Indian salutation of welcome and farewell, the most beautiful of them all, because I did wish to leave with a benediction on the missionaries, on the Indian workers, on the Indian Christians, on the Lutheran Church in the Andhra country.

Peace be with you all from God, our Father, and from our Savior, Jesus Christ.

Standing after I had finished my farewell address, the missionaries without notice but evidently by previous arrangement sang the first stanza of the hymn: "God be with you 'till we meet again."

Salaam, India!



Part Two

CHINA

The Land of the Dragon

CHINA is the land of the dragon. The picture of this mythical reptile, symbol of masculine strength, is displayed everywhere, especially in connection with anything which relates to former emperors and their power. It usually looks somewhat like an elongated, snaky crocodile with an erect and fierce head, an open devouring mouth and four short strong legs with sharp destructive claws. The five-clawed dragon, the leading emblem in palace decorations, was reserved for the use of the emperors, like the sixteen petalled chrysanthemum in Japan. Some dragons are portrayed with wings, others with horns. The symbol of the empresses of China is the phoenix, a mythical bird of fine plumage, whose origin probably is Egyptian.

After the establishment of the republic of China in 1912 the dragon flag of the empire was changed to one of five colored stripes, yellow, black, red, white and blue, representing the five racial elements of the nation, Manchurian, Mongolian, Chinese, Tibetan and Mohammedan, and also the five points of the Chinese compass, north, east, south, west and center. It is a hopeful sign that this flag of the republic is displayed everywhere by all political factions.

Just as the government of China has been changed from that of a despotic monarchy to that of a modern republic, though the transition still is in the making, so the religious life of the Chinese gradually must be delivered from the power of the evil one, who in the Christian Scriptures is called a dragon, and be brought under the redeeming dominion of the Lord Jesus Christ, the Savior of the world. Both the democratization and the Christianization of China are in a seething state of chaotic formation, but there is every reason to believe that some day in its own way China will emerge from all its turbulent trials and tribulations as a mighty, masterful, democratic, Christian nation.

In China, as nowhere else on earth, there are violent contrasts between the ancient and the modern, between splendor and squalor, war and peace, intelligence and ignorance, turmoil and tranquility. And yet the Chinese philosophy of life is the choice of the middle path, the easiest way. What irony, that this land which for so many centuries isolated itself as the middle kingdom, where the center of

the earth was supposed to be, where change was regarded as calamity and convention reigned supreme, should now be the scene of such turbulent conflict in every sphere of life! One is reminded of the proverb which asserts that you cannot put new wine into old wine-skins without bursting them and spilling the wine.

In China it was necessary for me, as for all foreigners, to assume a Chinese name. It so happens that my family name means dragon,



DRAGON IN SUMMER PALACE,
PEKING, CHINA

which in Chinese is pronounced *lung*. When I reached Tsingtao the missionaries decided that it would be most appropriate to use this Chinese word and, because in Chinese mythology no power is equal to that of the dragon in heaven, they added characters meaning all victorious. Thus my Chinese name became *Lung de Sheng*, or the all victorious dragon. I said that I should much prefer a name signifying one in whom the dragon has been overcome, inasmuch as my baptismal name is George and in European mythology St. George overcame the dragon; but the missionaries insisted that under the present circumstances it would not be agreeable to Chinese to suggest that the dragon could be overcome. This conception also must be changed. Christ must conquer in China and the land of the dragon must become a part of His kingdom,

with the cross as the symbol of Christ's imperial grace and power. Those of us who are called by Jesus Christ to share in the Christianization of China may count it to be a holy privilege and a wonderful opportunity to help to convert that great land with its four hundred millions of people, from a dragon country to a Christian land.

Travelling in China

China contains many places of great natural beauty and some magnificent mountain scenery like that of the holy mountain in

Shantung province, but there is a conspicuous absence of trees on the mountain sides and plains, which accounts for the frequent floods that destroy so much property and life. Fire-wood is so scarce that women and children scratch dried grass, roots and all, from the earth and carry it home in baskets to be burned for cooking their food. Trees remain unmolested only in the government forest reservations, at shrines and temples and immediately around graves. Graves are in every field in that part of China which I visited. The Chinese must be the original mound builders. The bodies of the members of a family for many generations have been



SEDAN CHAIR JOURNEY TO MING TOMBS

buried in the field belonging to the family and over each grave a larger or smaller mound of earth has been heaped. Around these mounds the ground is ploughed and cultivated. I was reminded of the Biblical passage: "In the midst of life, we are in death." My visit to China occurred at the time of the celebration of their New Year, when the mounds receive special attention and paper prayers and other offerings are placed on the top or at the foot of the mounds.

The farmers often hitch an ox and an ass together to plow and cultivate their fields. On the winding roads of China these animals are used separately to pull carts or wheelbarrows. The Chinese wheelbarrow is a marvel of mechanical construction, so built and balanced that it can be pulled and pushed along with a minimum amount of exertion, though heavily loaded on both sides of the single wheel, which is fixed in the center of the contraption. On one side a man or a woman and child may recline, their baggage or some other luggage being piled on the other side of the wheel, or both sides may be loaded with various articles for transportation. Usually an ass or a mule, sometimes a boy or girl at the end of a short rope, pulls the vehicle, which is guided from behind

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by a man grasping the two handles of the wheel-barrow. Many roads are so narrow and deep that only wheel-barrowes can be used on them. Others are wide enough for the use of two-wheeled Peking carts drawn by mules or oxen.



TRAVELING BY MULE CART IN SHANTUNG PROVINCE, CHINA

Except for a few fine roads built by the Germans in and around Tsingtao, I found the roads in the Shantung province wretched. They wind their serpentine way through the fields in the avowed belief that demons follow only a straight line and are confused and misled by circuitous paths. Practically all roads have been worn down by traffic and washed out by floods to such an extent that their level is far below the surrounding fields. As a consequence the traveller passes through a series of gullies and ravines of varying depths with only occasional glimpses of the surrounding country. Where the depressions have become too deep and impassible new paths are made along their sides, offering many opportunities to slip and slide down the steep inclines ten, twenty or thirty feet below. During most of my journey in the interior of Shantung province I was carried in a sedan chair and I marvelled at the expertness of the carriers on the dangerous paths, often so narrow that the chair scraped against the sides of the road, and sometimes so close to the brink that at the turns of the path the chair hung suspended in mid-air over some yawning abyss. While I enjoyed the comparative luxury of the sedan chair, which during the last days of my tour became a necessity because I had sprained

a ligament in my right leg, my travelling companions, the missionaries, suffered the inconveniences of wheel-barrows or mule carts. In any event the difficulties of travel in our China mission field are great and often insurmountable. Even the journeys which are possible on the few railway trains that are still running, are slow and trying, because the equipment has been commandeered for the use of soldiers and army supplies. The only satisfactory railway journey which I made in China was from Tientsin to Peking and return. Soon afterward even that line was put out of commission by the allied armies in their attack on Peking.

My first railway journey in China was taken from Tsingtao to Weih sien, Tsinan and Chufu with Dr. C. J. Voskamp and Rev. P. P. Anspach. We left Tsingtao early on the morning of February 23, 1926, and travelled all day in a second class coach which was unheated and therefore cold but otherwise comparatively comfortably, reaching Tsinan late at night and finding accommodations there in the Hotel Stein, conducted by two Germans. The next day we visited a meeting place of the Dao Yueng, a rather new association of Chinese men, which cultivates spiritualism and claims to be an amalgam of the five great religions of China. At the main shrine appear the pictures of Christ, Confucius, Gautama Buddha, Mohammed and Laotze. We met a Chinese merchant in the reception room, who had been baptized in the Danish Lutheran mission at Mukden and who informed us that each worshipper may read the sacred scriptures of his chosen religion and pray as he pleases at the common meeting place. No doubt the members of the Dao Yueng boast of their broadmindedness.

Then we visited Shantung Christian University, a splendid institution, to which our mission plans to send young men who are to receive a college education. Dr. H. Balme, President of the University was absent in America, but Dr. J. D. McRae, dean of the theological faculty, as acting president, received and entertained us very kindly, as did also Dr. L. Braafladt of the medical school, who is a member of the Lutheran United Mission of the Norwegian Lutheran Church of America, and Dr. Shields, who was serving as dean of the medical faculty. Besides a number of other teachers and students we met Bishop Nicolai of the Greek Catholic Church, who happened to be visiting Dr. Braafladt. On Sunday morning February 28th, Dr. C. J. Voskamp preached in the college church to the Chinese students and I in English on Sunday afternoon to the professors' families and others. We were especially pleased with the impressive churchliness of the architecture and appoint-

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ments of the building, and we were glad to be told that our sermons were refreshingly *evangelical*.

In Tsinan we visited also a factory operated by a firm of Germans, in which high-grade Chinese rugs are made and hair nets are manufactured for export and sale, especially in America. Chinese queues furnish the raw material for the hair nets. All hair is bleached white and then dyed in the various colors required, after which the deft fingers of Chinese women and maidens knot and tie the nets into shape. American women who wear hair nets ought to think of their non-Christian sisters in China, who also should have the blessings and advantages of Christianity.

The railway journey from Tsinan to Chufu was a never-to-be-forgotten trip. Dr. Voskamp, Rev. Anspach and I went to the station at 9:00 A.M., having been told that the train would leave about that time. A boy from the hotel guided us to the train and showed us seats in a box car, the only covered car in the train. All others were open freight cars. We waited an hour, two, three hours, while the cars gradually filled with Chinese men, women and children with their bags and baggage. We ate lunch out of baskets provided by the hotel for our journey. Then we felt better and waited more patiently. When finally at 4:00 P.M. someone found the engine and attached it to the train to begin the journey, every inch of sitting and standing room was occupied. Those who had not secured a portion of a seat disposed themselves on their own or others' baggage on the floor. After nightfall our box car was pitch dark for a while. Then someone hung up a single lantern. Those who rode in the open freight cars had the light of the stars to comfort them and the warmth of padded clothing and human proximity to guard them against the bitter cold of a February night; but some unfortunates were obliged to be content with clinging space on the roof of the box car, on the steps and ledges and even on the couplings between the cars. Long stops were made at every station, when some men inside our box car would reach the station platform by the simple method of climbing through the nearest window, because the approach to the door was "in a state of inflammatory congestion". On the whole the crowd in our car was either cheerfully conversational or sleepily indifferent; but once a quarrel broke out between a soldier and a civilian, which Dr. Voskamp in stentorian Chinese quieted with masterful justice.

Our railway journey ended at half past one in the morning at Chufu station, a most forbidding, lonely place at that time of the night. Dr. Voskamp found a nearby Chinese inn, which offered

us accommodations in an outshed with two Chinese khangs or beds, provided with no other bedding than two pieces of straw matting. We had brought along a few blankets, improvised pillows, and spent the rest of the dreary, cold night in an attempt to sleep several hours. As soon as it was daylight we ate a cold luncheon out of our baskets and sought a conveyance from the station to the city of Chufu about six miles away. All we could get was a Peking cart on which we loaded our baggage, leaving room for Dr. Voskamp to ride in front with his feet hanging over one of the shafts. Rev. Anspach and I walked. All of us walked back the next morning because we were obliged to substitute a wheel-barrow for the mule cart; but we were aided by walking canes purchased at Confucius' grave, made of hand-carved cedar wood taken from trees which were the offspring of those planted by the Chinese sage himself.



AT THE GRAVE OF CONFUCIUS IN CHUFU, CHINA
Secretary Dr. George Drach—Dr. C. J. Voskamp

Chufu in interior Shantung is the place where Confucius was born 551 years before Christ, and there under a great mound his body lies buried. In front of the mound a large, simple, impressive stone tablet with an inscription in gilded Chinese characters may be seen. Before this tablet stands a bronze incense burner. Other

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members of his family in their successive generations for 2,500 years lie buried around him. The entire grave yard is enclosed by a high stone wall at some distance from the city. In Chufu a series of temples have been erected by the former emperors of China, who accorded Confucius royal honor and memorialized both him and themselves in monuments of inscribed stone tablets. Many of these tablets rest on the backs of stone turtles. They form a conspicuous feature of the temple grounds. The main temple contains an immense image of Confucius, before which has been placed the golden shrine of his soul, where he is worshipped with sacrificial gifts and the burning of incense. In the various temples and on the numerous arches leading to them many honorific inscriptions have been engraved or painted. Two of these were translated by Dr. Voskamp as follows: "He is the teacher of all generations," "In him is the symphonic harmony of all life."

The Chinese pastor Dghan, who is in charge of the Chufu Methodist mission congregation, was our guide all day and hospitably entertained us in the compound, where I ate my first purely Chinese meals and again slept for a night on a hard, cold Chinese khang.

The railway journey back from Chufu to Tsinan was even worse than the one described in the previous pages. All three of us had to be content with standing on the narrow outside ledge of a box car, shared by three Chinese and their baggage and ours, during a ride which lasted from 12:30 to 9:00 P.M. Immediately ahead of us were open freight cars filled to their utmost capacity by Chinese men and women. You may be sure that after such an open-air experience in February we welcomed the warmth and comfort of the Hotel Stein in Tsinan.

On the way back to Tsingtao, we stopped over at Weihsien to see the Presbyterian mission institutions there, finding both the educational and medical work at that station splendidly equipped and ably manned; but even the excellency of the mission work at that center could not divert our minds from the deep impressions received at Chufu. At the solicitation of my two fellow-pilgrims I wrote the following poem:

AT CONFUCIUS' GRAVE

In Chufu's shade, where once they laid
His body in sepulchral mound,
We met and meditated—prayed
For age-worn China, that the saving sound

Of Jesus' teaching might be made
A living force and from the ground
Of China's millions might arise
A race of men more virtuous and more wise.

Great Cities of China

The first time that I saw Chinese people in any considerable number was at Singapore, where they form a part of the cosmopolitan population of that unique port city. After a journey of sixteen days from Bombay, India, on the P. and O. line steamship "Kashmir", I reached Hong Kong on February 4, 1926. This English colony in South China is situated on an island in the estuary of the Pearl river. Here the British have built their beautiful city, which rises from the water's edge, terrace above terrace, fifteen hundred feet to the top of Victoria Peak. One day I climbed to the summit and got a splendid view of the peerless harbor filled with craft of every description—warships, ocean liners, river steamers, launches and odd Chinese *sampans*. In the distance on all sides was a wonderful panorama of islands and waterways, the purple hills of the mainland stretching away to the far horizon.

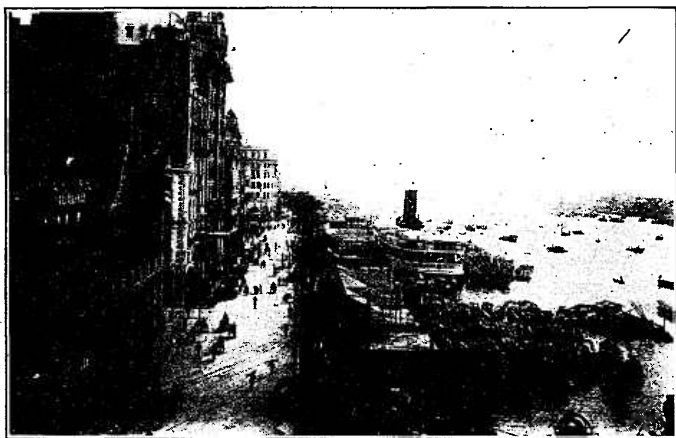
The Chinese began to celebrate their New Year's festival soon after I reached Hong Kong. The streets resounded with the continuous explosions of fire crackers; and the shops and houses were gayly decorated with flags, lanterns and red paper posters on which prayers, good wishes and images of deities or demons were printed. Similar posters were pasted on every street vehicle and every river craft. Over the door of a shop I observed one of them, which was translated for me as follows: "May I have one thousand per cent interest on all my financial investments this year."

Just before this festival the paper picture of the kitchen god is removed from every Chinese household and a new one of this popular deity is pasted or hung near the kitchen stove to preside over it for another twelve months.

The political feeling between Hong Kong, an English colony, and Canton, which is a Chinese center of democracy, was intense in February, 1926. I was advised not to go to Canton; but fortunately I met Rev. George H. McNour, who invited me to accompany him and his wife and promised to find a place for me in the launch of the American mission, which would take me from the river-steamer to the compound of the Berlin mission. I was glad I took the risk, because it gave me an opportunity of meeting

Seeing Things in the Far East

Revs. Gramatte, Huhn and the other German Lutheran missionaries at Canton, whose work is being supported by the National Lutheran Council of America. They told me that without this financial assistance they would not be able to carry on their mission work in South China. They live on a conspicuously well-located compound, right on the bank of the river, in which a church, two homes for missionaries and a middle school have been built. They pleaded for another building to be used as a training school for Bible workers to be conducted jointly by the Berlin and Rhenish missions. They ought to have such an institution because the war and its aftermath deprived them of sufficient strength to secure an adequate number of qualified Chinese preachers and pastors.



CANTON, CHINA, ON THE PEARL RIVER

My visit to Canton gave me my first opportunity to see a real Chinese city of first magnitude. Two of the Berlin society's missionaries, Schwarm and Krause, conducted me to Canton Christian College, whose remarkably fine buildings with their Chinese curved and tiled roofs, were shown us by Dr. Wm. W. Cadbury. Then they led me through many of the narrow streets of the city, past a wilderness of shops and stores, all open to the street, whose view lengthwise was obstructed by numberless advertising signs and banners. We visited the Flowery Pagoda, the ruined city wall and the City of the Dead, where repose in tiny houses along little streets, bodies for whose burial the propitious time and spot has not yet been fixed.

From the mission compound to the city proper and return it was necessary for us to be transported in *sampans* on the river. This gave us a good opportunity to see some of the interesting boat-life, which later we observed elsewhere in China and also in Japan. It is said that at Canton over half a million of people live in *sampans*, which afford little privacy and less comfort. Devoid of furniture and modern conveniences, without gardens or playgrounds or schools, this river-population ekes out a precarious existence by a sort of water-jitney service, carrying passengers and goods to and fro. The women and children become adepts at sculling the oar. Every one does his bit towards the family support, the father and older sons often doing coolie work ashore, while the wife and smaller children manage the boat during the day. At night the whole family sleeps on thin straw matting spread on the bottom or on the seats of the *sampans*.

Shanghai, the commercial gateway of North China, is perhaps the most cosmopolitan city in the Far East. Ships of all nations fill the harbor, and great mills and storehouses line the river-bank. The European population is said to be twenty-five thousand and more, many of them being Americans with business interest in China. Along the Bund and other main streets one can almost forget that he is in China, because there are so many great banks, business and government houses. Shanghai also is a great foreign mission center with a large Foreign Missions House, in which the associated missions' treasury offices are located and many missionaries perform in well-appointed offices the administrative work of their respective missions. Missionaries passing through the city, inward and outward bound, find comfortable accommodations in the Missionary Home at the corner of Quinsan Garden and North Szechuen Road. St. John's College of the Protestant Episcopal Church and its allied girls' school, St. Mary's, and the Methodist school for girls, whose main building memorializes the late Bishop Lambeth, are high-grade institutions. It was my good fortune to meet eminent missionaries in Shanghai at a session of the Council on Higher Education. Dr. J. M. Henry, President of Canton Christian College, was my fellow passenger on the steamship "President Pierce" from Hongkong to Shanghai, and Rev. J. D. McRae, D.D., of Shantung Christian College was my fellow passenger on the "Sakaki Maru" from Shanghai to Tsingtao. Among others whose acquaintance I had the pleasure of making, are Rev. F. C. Lobenstine, Secretary of the China Christian Council, Dr. Lowrie of the Northern Presbyterian Mission, Mrs. L. M. Thurston of Ginling College, Nan-

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king, and Mrs. M. S. Frame of Yenching College for girls. I met Mrs. Frame again when she graciously showed us the present school buildings in the quaint old Manchu ducal residence in the heart of the Tartar city of Peking. She expected soon to move her school of 116 students to the new site and buildings eight miles outside the great city wall, as a part of the whole Yenching University. This university is situated near the American Indemnity College, which we also visited. The buildings of Yenching University face the beautiful vista of the Summer Palace, the Jade Fountain Pagoda and the temple-dotted western hills. Our trips to all of these places fully repaid the strenuous effort required to reach them.



JINRICKSHAS LEAVING GATEWAY
OF YENCHING SCHOOL OF CHI-
NESE STUDIES IN PEKING



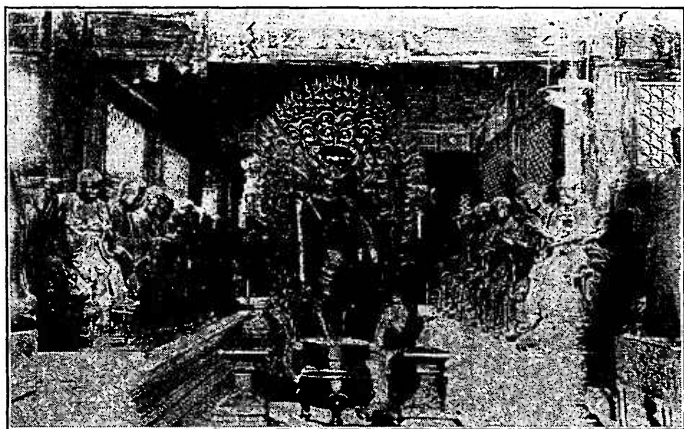
IN THE FORBIDDEN CITY. PEKING
PALACE GROUNDS OF FORMER
EMPERORS

Without doubt Peking is the greatest and most interesting city in China. In a sense it is China, because for hundreds of years everything Chinese has centered there. My ten days' visit to this "Northern Capital", which is the meaning of the name Peking, whose old classical name is Yenching, was timed just right. I saw as much as anybody could see with comfort in that period of time and was not molested. Two or three weeks later the city was besieged and taken by the allied troops, the Forbidden City was closed, sight seeing trips would have been impossible, entrance and exit on all sides would have been difficult and often dangerous.

Dr. C. J. Voskamp, Dr. J. F. Krueger and I left Tsingtao on March 3rd, on the steamer "Sikio Maru" for Tientsin, arriving there two days later. These were two very important days, for they gave us leisure to discuss plans and formulate policies to be presented to the Missionaries' Conference. In Tientsin we found a good hotel, whose genial German host, Mr. Kreier, treated us well. We were shown around the city by our Lutheran chaplain of the U. S. Army, Rev. Luther D. Miller, stationed in that city.

Dr. Paul E. Loudenslager met us at the Peking railway station and escorted us to the Yenching School of Chinese Studies, whose kind and efficient president is Dr. Wm. B. Pettus. We were domiciled and fed for ten days in one of the dormitories.

Besides Dr. and Mrs. P. E. Loudenslager, who proudly showed us their fine baby, Katharine Houston, Miss Eva Moody was studying Chinese at the Yenching school. Our mission has decided to give every new missionary at least one year of study in this school. Dr. Loudenslager will divide his time during his second year in Peking between language study and salaried internship in the Peking Union Medical School and Hospital. This is a wonderful institution, whose external architecture resembles that of the best Chinese palaces and temples, and whose work in every department is high-grade. We visited it twice, the second time to attend divine services on Sunday afternoon. We also visited the German Hospital, whose chief of staff, Dr. Dipper, kindly entertained us one evening in his home.



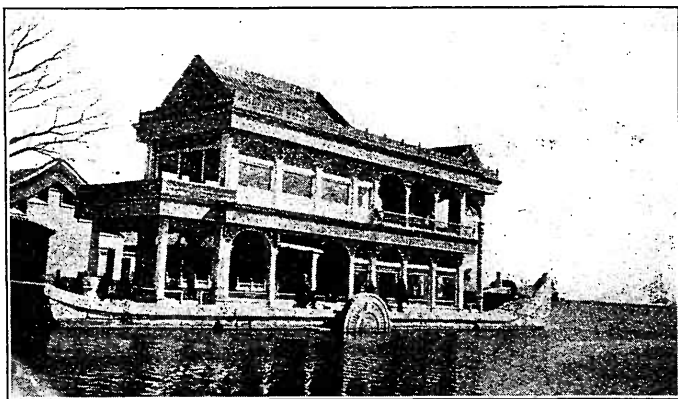
BUDDHAS IN MONASTERY OF WHITE CLOUD NEAR PEKING

During our stay in Peking we saw the compounds of the American Board, and of the Presbyterian and Methodist Mission Churches, all of them leaving an impression of spaciousness and efficiency. In her home in the Methodist mission compound Mrs. George R. Grose graciously entertained us one evening at dinner. We had met her at a service in the union church. Unfortunately the bishop had already started on a journey to America. At the language

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school Dr. and Mrs. Lucius Porter were our hosts one evening. Dr. Porter also devoted some of his valuable time to us by showing us a part of the Forbidden City on the day of the first anniversary of the death of Sun Yat Sen, whose coffin, in which his body lies, awaiting burial in Nanking, we saw in the Buddhist monastery of the White Cloud near Peking.

The Forbidden City, surrounded by two miles of walls, contains the palaces of the former emperors and the National Museum with its priceless treasures of jade and carved ivory, porcelains and cloisonne, lacquered wood, bronzes and embroideries, exquisite in grace of outline, beauty of coloring and delicacy of skilled workmanship. We saw the Winter Palace, approached by a famous marble bridge, the imperial park and lakes, Coal Hill, the White Dagoba. In the outer Tartar City, which is surrounded by a wall of fourteen miles, we visited the temple of Confucius, the Llama temple and other temples. We also visited the Summer Palace, where the old empress lived in royal splendor and where she built a summer house of entertainment on the lake, which because of its shape



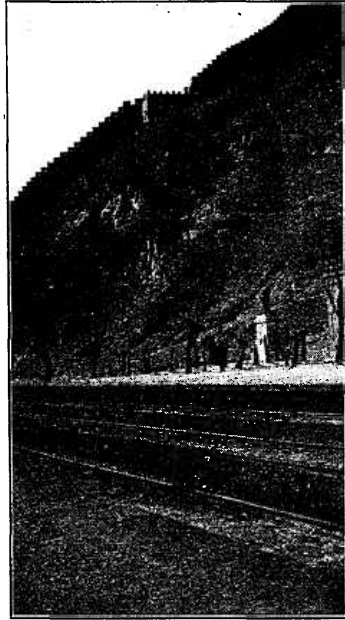
MARBLE BOAT, SUMMER PALACE, NEAR PEKING, CHINA

and material, is called the Marble Boat. Under the auspices of the American Express Company we had a two days' excursion of thrilling interest through Nankou to the Ming Tombs and the Great Wall, China's first line of defense against invasion from the north. The building of this wall began over two thousand years ago. It is a masterpiece of engineering ability and mechanical construction, now abandoned and useless, winding its serpentine way

over mountains, hills and valleys for 1400 miles from the sea at Shan hai Kwan to the western borders of Mongolia. We climbed to the top of the highest tower from a railway station about forty-five miles north of Peking, where the wall was torn down so as to permit the tracks to be laid. A photograph taken at this railway station shows the modern railway roadbed with the ancient wall as a background. Thus ancient China must give away to modern improvement and progress under the leadership of such efficient and far-seeing men as the Chinese construction-engineer of this railroad. His statue stands at the station beside the great wall.

The journey back from the Great Wall to Peking was another test of patient waiting for hours at Nan-kou. Slow progress was made in

an overcrowded coach. We ate odds and ends of lunch, such as left-over sandwiches, sugared hawthorne apples and dried persimmons, purchased from vendors at stations where interminable stops were made. We reached Peking after midnight. Hastily engaging rickshas, we sped through the night ahead of the crowd of Chinese to the gate of the city, which we knew would be closed but which we hoped might be opened for us to permit us to get to the dormitory of the Language School. Our Chinese guide suggested that one of my red-faced visiting cards, with the imposing name of Lung de sheng, the all victorious dragon, might make an impression on the soldiers guarding the gate. When they answered our summons by opening the great gate just wide enough to inquire what we wanted, my card was thrust into the hand of the foremost soldier. Then the gate was shut again and we awaited developments. Meanwhile Dr. Loudenslager telephoned to the American legation. By this time our Chinese fellow-passengers from the trains, and others in rickshas and on foot, had gathered, fifty or one hundred of them perhaps, hoping against hope that they also might be admitted.



RAILWAY PENETRATING GREAT
WALL OF CHINA

Seeing Things in the Far East

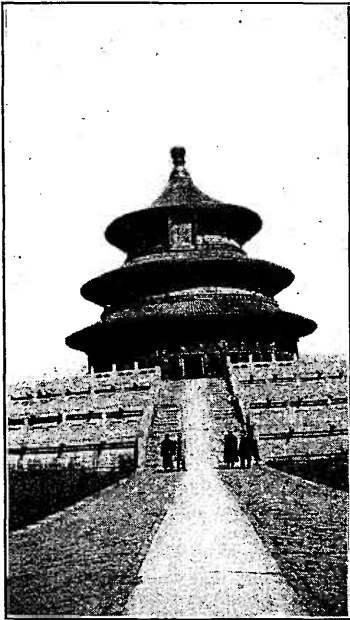
As far as we know they were disappointed and had to pass the rest of the night somewhere outside the city wall; but our party of five Americans and Europeans, with our Chinese guide, was allowed to get through the slightly opened gate after a mighty struggle against the restraint of the ricksha men, who had taken us from the station to the gate and demanded extra pay. Some of the Chinese seemed to think that once the gate was opened they also might boldly push their way through. It was a breath-taking experience, with several soldiers, their bayonets fixed, holding back the mob for us to pass through the crack of the slightly opened gate. Then it was shut again and we were in the semi-darkness of the tunnel under the wall, with the bayonets of the same soldiers now turned on us, demanding that we open our travelling bags. Meekly we complied. The soldiers peered into the opened bags and then waved us away. Fortunately our guide had telegraphed ahead to the American Express Company's office, which had sent an automobile to the gate to await our arrival; and so we sped through the darkness to our destination, after an unusual series of exciting incidents.

From Peking we returned to Tientsin by rail. There we visited several missionaries of other denominations and took ship for Dairen and Tsingtao. In Dairen we went to the compound of the Danish Lutheran Mission, which has other stations in Manchuria. We made the acquaintance of Missionaries Larsen and Paulsen, the latter having come from Antung for special evangelistic services. We reached an agreement with these men concerning the care of any of our Shantung Chinese Lutherans who might come to Manchuria to work, as some of them do.

On our three days' journey by land and sea back to Tsingtao, we again had leisure to discuss our mission problems and our recent experiences. We all agreed that during our visit to Peking we had received our deepest and most lasting impressions at the Great Wall and at the Temple of Heaven, the one a relic of despotic power and fierce military conflicts, the other a remnant of an exclusive religious cult with spiritual yearnings for the unknown God of heaven and earth.

The Temple of Heaven is situated in the Chinese city to the south of the Tartar City in Peking. It embraces an extensive park with a number of impressive archways and buildings, such as the Hall of Abstinence, where the emperor prepared himself for his sacrificial rites; "a perfect little jewel of a building with a round roof of black enamelled tiles, known as the 'Imperial World'," where sacred tablets were kept; and the Temple of the Happy Year, whose triple

roof is a conspicuous landmark all over Peking. But the outstanding feature of the temple is the circular altar with its three tiers of white marble-paved levels, each encompassed by a richly carved balustrade, all being open to the sky above. When once every year the emperor came to worship there, the different levels were occupied by officiating men of his court according to their rank and station. In the center of the highest level, the innermost court, there is a circular marble stone where none but the emperor officiated, supposedly at the very center of the earth. Kneeling there with his face lifted to heaven he worshipped. There was



NEW YEAR TEMPLE NEAR TEMPLE
OF HEAVEN, PEKING, CHINA



BUDDHA IMAGE IN WINTER PAL-
ACE, PEKING

given into his hands the book of the records of his decrees for the execution of those whom he had condemned to death during the year. Confessing his own sins and the sins of his people, he caused this book to be burned in his presence. At one side there stands a small altar, on which animals were slain as sacrifices. Elsewhere were receptacles for burning silk and paper prayer-offerings. When we visited this place it was practically deserted, though many come

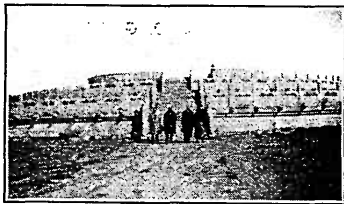
daily to see it. I stood on the circular central marble slab, where once the emperors officiated as the high priests of the nation, beneath the open sky on the altar of the Temple of Heaven. My prayer was and is to the Father in heaven through Jesus Christ, that some day soon the Chinese people, high and low, rich and poor, may worship the true God in spirit and in truth; that their bodies and souls may become temples of the living God; and that their lives may serve the purposes of the divine Redeemer, Jesus Christ, for the salvation and glorification of China and of all the world. Will you join me in a similar prayer?

I think I ought to say something about Peking dust, not the food but the real thing. This reminds me that in Peking at a Chinese restaurant a party of missionaries, visitors and friends enjoyed one evening a twenty-four course dinner with the following elaborate menu:—(1) sugared walnuts, (2) apricot seeds, (3) red fruit jelly squares, (4) yellow peas, jelly squares, (5) cold jellied chicken, (6) transparent brown, preserved eggs, (7) cucumber and shredded chicken, (8) sharks' fins, (9) lotus seeds in sweet syrup, (10) scrambled egg with small bits of ham, (11) sugar balls of rice-flour, filled with dates, (12) steamed bread, (13) baked fish with brown sugar and vinegar sauce, (14) ducks' livers, (15) duck meat in blankets, (16) curd sauce, (17) chow mien and cabbage, (18) shrimps, (19) celery sauce, (20) apples, (21) pears, (22) bananas, (23) oranges, (24) tea.

I actually had a foretaste of Peking dust on the third day after my arrival in Tsingtao. The evening before Mrs. J. F. Krueger noticed a red ball displayed on the pole of the weather forecasting station on a hill in front of the mission house, predicting a severe storm. It came during the night. The next day was one of high winds from the Gobi desert, carrying immense quantities of dust for hundreds of miles and so filling the air with it, that daylight was turned to semi-darkness. To be out of doors meant discomfort and even pain from dust-filled eyes, nose and throat. I stayed indoors; but in Peking for a number of days, when similar conditions prevailed, I risked several out-of-door adventures with the missionaries, and we all suffered more or less. The dust even came through the cracks of tightly closed windows and doors. Without doubt this dust is one physical cause of the offensive public expectoration of the Chinese of the affected districts.

The soldiers who occupied Peking during my visit were those of the army of General Feng, who had the reputation of better behavior than those of other armies. Indeed their very appearance

was neater and cleaner. One day we saw what was called the Execution Squad marching out of the gate of their barracks with drawn broad swords, on their way to perform their horrible duty of beheading condemned victims. As they marched we heard them singing in unison a Chinese chant, during which they repeatedly pronounced the name of Jesus Christ. It is said that General Feng has Christian chaplains in his army, whom he has ordered to instruct his soldiers in singing Christian hymns and songs. I also was told that the execution squad, if molested, had authority to kill on the spot. In Tientsin we were shown, from the windows of the Methodist hospital, an open space where every day larger or smaller groups of men were shot. The number of executions in all the armies of the contending generals must be appalling. The Chinese people surely are to be pitied. They are naturally a peaceable and inoffensive people, who now and for many years to come must suffer inordinate loss of life and property on account of the incessant civil warfare. Men, even boys in their early teens, are forcibly taken and trained to be soldiers. Once having become accustomed to the rather idle and irresponsible life of a soldier, they fail to return to productive pursuits. When dismissed from some army without pay, they either join another army or turn to a life of banditry, taking by force from innocent citizens that which they claim as their due. In some districts carts and wheel-barrows are scarce, in others draft animals are rare, because they have been taken from the farmers by soldiers or bandits. Business men and chambers of commerce suffer monetary losses, because money is extorted from them first by one army of occupation and then by its successors. The almost universal use of paper money of all denominations above that of the Chinese copper cash, a coin of insignificant value, with no gold or silver reserve to guarantee the redemption of the paper money, is a sure sign of financial corruption and government bankruptcy. Meanwhile, the internecine warfare between Generals Chang, Wu, and Feng is kept up; the central government in Peking fails to function; the Southern government, centering in Canton, functions separately; and the whole land is filled with turmoil, tribulation and trembling. When you ask in China, "What will be the outcome? How will it all end?" you get the reply:



ALTAR OF TEMPLE OF HEAVEN
IN PEKING

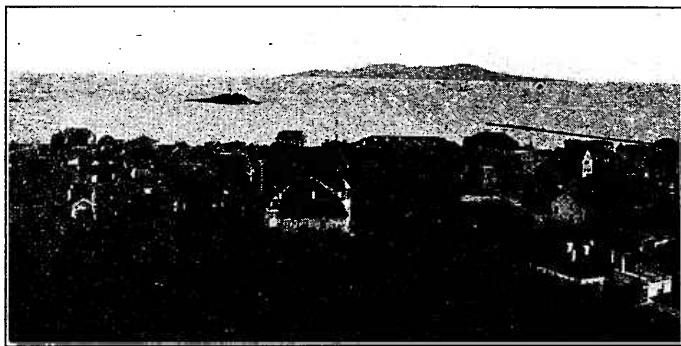
Seeing Things in the Far East

"Nobody can tell, nobody knows." There seems to be no immediate solution in sight. The only solution seems to lie in the direction of a settled, uniform, unselfish policy on the part of all interested foreign powers in America and Europe.

Poor China! How she is suffering! And yet her physical suffering is as nothing compared with her tribulation on account of superstition, idolatry, disease and ignorance. She needs above all else a spiritual savior. Let us tell her, as ultimately she will rejoice to learn, that in no other name is there salvation from sin and sorrow on earth, except in the name of Jesus Christ.

Tsingtao

Before Germany in 1897 took Tsingtao and the territory surrounding Kiaochow bay, it was a rather unimportant part of Shantung province. Tsingtao was a small insignificant fishing village at the mouth of the bay. Today it is a beautiful and populous modern city with wide, well-paved streets, fine residences, large business and banking houses and a port at which call many vessels, even some of the great ocean liners on their way between Japan



TSINGTAO, CHINA. MAIN STATION OF THE AMERICAN
LUTHERAN MISSION

and Shanghai. Those who know say that the city has deteriorated somewhat in its external aspect and in its orderly government since the Germans were driven out by the Japanese. They, in turn, transferred it back to the Chinese; but Tsingtao still stands as a very creditable monument of indefatigable German industry, systematic, far-sighted planning, efficient government and colonial ambition.

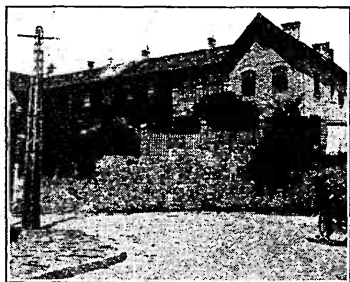
As one approaches it from the outer harbor, it makes a pleasing impression, with its solidly built, well-spaced modern residences on the hillside, its clean, curving bathing beach, its busy avenues, filled with various vehicles, the jinricksha predominating, its background of extensive, well-forested parks. When one reaches the inner harbor behind the breakwater, vessels of every description are visible—ocean freight steamers; Japanese passenger ships, bound for Shanghai, Dairen, Tientsin, the ports of Japan; and the ever-present, unique Chinese *sampan*; with here and there a steam launch, headed for some landing place on Kiaochow bay. While its population is largely Chinese, there are still many Japanese in the city, whose shops in their street-side appearance and window display of merchandise are quite different from others. On the outskirts, facing the sea, they have left on an imposing high hill a conspicuous monument of their victory over the German garrison in 1915. They also built for themselves an attractive Shinto shrine, a small Christian church, and a licensed *geisha* section. Some of the Chinese stores still carry German signs and their proprietors speak the German language. The German population, though greatly reduced, is still in evidence. Besides the missionaries there are a few Americans, representing United States oil, tobacco and other industries. The American missionaries are Northern Presbyterians, Southern Baptists and Seventh Day Adventists, to whom have now been added our American Lutheran missionaries, as colaborers with the remaining German missionaries. The Roman Catholic Church also is doing aggressive work in the entire district. The total population of the city of Tsingtao is estimated to consist of 659 Europeans and Americans, 1343 Japanese and 87,459 Chinese,—a grand total of 101,497.

The only Protestant mission in the city, which has done aggressive work during the past ten years, is that of the Presbyterian Church North, which has an active evangelistic missionary in Rev. R. G. Coonradt. It has established during the past two years under the leadership of Rev. Lloyd Davies, directly opposite our own mission home, a large, flourishing girls' middle school in charge of an ambitious Chinese principal. The Baptists, who built an expensive church building near our own girls' school, seem to have overreached themselves and are declining in their activity. The Presbyterians, who list Tsingtao as one of their main stations in the Shantung province, where they are conducting some of their most successful mission work in China, took full advantage of the enforced inertia of the German missionaries during and after the

war. If they propose to continue their aggressive and extensive efforts from Tsingtao as a center, and our American Lutheran mission adequately mans and equips this station, which it must regard as its chief station, then some amicable arrangement must be made between them concerning spheres of activity. Take for example the matter of middle school education for boys and girls. We must have in Tsingtao both a middle school for boys and a middle school for girls. They are essential to our development as a mission. We already have a school for both boys and girls under the efficient management of Miss Katherine Voget, whose enrollment increased from 55 in 1924 to 80 in 1925. This school has both boarding and day pupils. It is well housed in a fine building near the heart of the city. It is not yet a complete middle school and is handicapped by the mixture of boys and girls, which the Chinese dislike in schools of any grade. Miss Voget, with whom Miss Erva Moody will be associated after she has finished her studies in Peking, should be adequately aided in her purpose to make the most of her opportunity to develop a first-grade middle school for

girls, even though it must be done in competition with the rival Presbyterian girls' middle school.

One of the missionaries suggested that the present large and well located mission house in Tsingtao could be most satisfactorily converted into a boys' middle school. This would call for the purchase or erection of two homes for missionaries in the near neighborhood. The present mission house is occupied by the two missionary



MISSION HOUSE, TSINGTAO,
CHINA

families resident in Tsingtao. It was estimated under the agreement of purchase at \$70,000, U. S. gold. The girls' school building has been valued at \$20,000, U. S. gold. A third piece of valuable property is that of the church building, valued at \$10,000. There is a fine lot in Tai tung tschen, a suburban section, on which are a chapel, the preacher's residence and a school building, all valued at \$7,500. Every effort should be made to develop Tsingtao in every way as the outstanding center of our American Lutheran mission in the Shantung province. Any policy which overlooks the strategic importance of Tsingtao, will relegate our mission to a second-rate position.

In order fully to appreciate the mission work at Tsingtao and the other stations in the Shantung province, one should know its history from the time the Berlin society began there in 1898 to the present day. To tell the whole story would take too long; but Dr. C. J. Voskamp gives a few interesting sidelights, which are quoted in his own language:

"Today, being a member of the American Lutheran Church, I begin to understand the Lord's ways, which led through darkness and deep waters, as it is written in one of the Psalms. We, Germans, had to prepare the way for a great Lutheran Church in North China. I am convinced that more than one man's life-work has been saved and that the Lord will open here a great door for our dear Lutheran Church. I pointed this out to our dear Dr. Drach at our first conference of missionaries in an address on the text: 'I shall not die but live and declare the works of the Lord.'

"I saw the birth and the death of this German colony, having lost a fine, hopeful son in the trenches of Tsingtao. He died in my arms with this confession on his lips:

"Jesus, Thy blood and righteousness
My beauty are, my glorious dress;
Midst flaming worlds, in these arrayed,
With joy shall I lift up my head."

"The boy used so to pray when his beloved mother, who went home in 1900, the Boxer year, went to his bedside in the evening and taught him to pray. I must confess that at that time I cried, 'Let me not see the death of the child!' Tsingtao was besieged and taken by the Japanese, who had to give it back to China. It is one of the finest parts of China, with its inexhaustible treasures of mineral wealth and its rich and fertile fields.

"Our mission work under the German regime was one of quiet development, of growing prosperity. During the time of the wild tempests of the Boxer persecution we were living in our district as on some beautiful island. From all parts of the Shantung province crowds of Chinese refugees found here a shelter from the storm. Our chapels were filled with eagerly listening men and women. The schools were full of boys and girls. We could speak to them in their own language. We could comfort and help them. We since have found brethren and sisters who are attached to us until this day. Still there seemed to be danger in the rapid growth of the Church. Many sought shelter in the German church building, but

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their hearts were not changed under the preaching of the gospel. They hoped to get help and a recommendation from the missionary, and they hoped not in vain. In later years I met many a soul who confessed that he had received, as a Christian philosopher puts it, an impetus toward an eternal movement (*den Anstoss zu einer ewigen Bewegung*). When today I look back to those days of our mission beginnings, I must confess that by the grace of the Lord I had most precious experiences in the school of my God, who was doing His mission work in my own soul.

"The seeds of the past are the harvest of the future. Mission work must not be nationalistic. The Lord who left us His last great commission and promise, will show us how all the events of our past history will help the extension of His kingdom, which cannot be overthrown.

"During the years of the war the gospel was preached at all stations. Even when the Japanese bombs fell thick and fast, we continued to preach. Faithfully the Chinese preachers performed their duties, praying to the Lord with their Christian congregation and being content with the little financial assistance I could give them. I could have baptized many more than I did; but I could not do it conscientiously and joyfully. Some, who had come regularly before Tsingtao was taken, suddenly ceased and disappeared without leaving a trace behind. Nevertheless the desert again shall blossom with roses, and His is the kingdom, power and glory forever."

The missionaries received me in fine spirit when I landed at Tsingtao on February 19, 1926. From the Japanese steamer "*Sakaki Maru*", I saw them grouped on the dock, awaiting my arrival: Dr. and Mrs. C. J. Voskamp, Dr. and Mrs. J. F. Krueger, Rev. P. P. Anspach, Rev. Theo. Scholz, Rev. W. Matzat and Miss Katherine Voget. The custom officials passed me through. We hastened to the mission house, where I was the guest of the Kruegers in their half of the house. I also spent much time in the Voskamp half, as a guest at meals, in conversations and conferences. Dr. and Mrs. Voskamp form a wonderful team of missionaries. Dr. Voskamp's imposing appearance, fine physique, strong and beautiful voice, gracious kindness and good judgment, distinguish him as a veteran of the first rank. He is a missionary who takes advantage of every opportunity to preach in public or present in private the wonderful riches of grace in Christ Jesus. On every one of the journeys we took together, he conversed with fellow-travel-

lers or distributed Christian tracts in Chinese. Everywhere he found willingness and friendliness. Army officers and soldiers in railway stations, jinricksha men and men driving for him their mule carts from place to place, heard him gladly. I shall never forget the keeper of the forest at Chufu, who guided us to Confucius' grave. There where the body of the ancient sage now lies, Dr. Voskamp preached the gospel of Jesus Christ to this descendant of China's greatest teacher and told him that, while Confucius made a splendid effort to define all human relationships, he failed to find the right relationship to the Supreme Being, which can be found only in Jesus Christ.

Dr. and Mrs. J. F. Krueger and their two sons and two daughters formed a happy family group. I was very comfortable in their home. When I asked Mrs. Krueger what I should say to her friends in the United States, she said: "Tell them we all are glad we came to China, and we want to give our best service to this mission field." Dr. Krueger is too well known in our United Lutheran Church for me to sing his merited praise; but this I must say, that despite his late start he is getting the vernacular and because of his excellent qualities of mind and character, he is just the man to unite the cooperating forces of the former missionaries of the Berlin society and our own American missionaries. His experience as a leading educationalist in Midland College and the Western Theological Seminary, destines him to be the leader of educational effort in our China mission. The other missionaries, I know, will not resent my praise of these two men, whom all love and honor highly.

Because I may not mention them again, I wish to say in this connection that Dr. and Mrs. P. E. Loudenslager and Miss Erva Moody were making excellent progress in their studies at the Peking language school, when I visited them there. Later Rev. and Mrs. P. P. Anspach with their children joined them at the Yenching School of Chinese Studies.

The day after my arrival I was shown various parts of Tsingtao in jinrickshas. The next day, Sunday, I preached in the church to my first audience of Chinese Lutherans, Rev. Theodore Scholz interpreting. In the afternoon I preached in the church at Tai tung schen, to what seemed to me a larger audience of Chinese than in the morning. Dr. Voskamp interpreted. At 5:00 P.M. I delivered an English sermon to the missionary families and others in the parlor of the leading hotel in Tsingtao. The next day came the great dust storm, and after that the trips to Chufu and Peking.

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Not until a month later could I accompany Dr. and Mrs. Voskamp to the Tsingtao outstations, Li tsun and Ten yao. Only on the very last day of my stay in China could opportunity be found to show me the sights surrounding the city. I regret that I did not see all of the Tsingtao outstations, especially those on the island across the bay among the fisher-folk. Those which I did see were easily reached by a hired automobile from Tsingtao. The islands also could have been visited had there been a mission gasoline launch. Tsingtao should have both of those accessories of mission work as soon as possible. A great future awaits aggressive and extensive evangelistic effort from Tsingtao as a center. Good possibilities in educational and community service lines of work are awaiting development at Tai tung schen. The Sunday we visited this suburb we were surprised to learn that the Chinese unordained preacher of the congregation, Wang yung scheng, son of Wang chian yung, preacher in the city church, was not present and could not be found. The fear was expressed that soldiers had seized him and forced him into the army on Saturday, when he had undertaken an out-of-town journey, expecting to be back for the Sunday service. Fortunately it was not so. He turned up later with a good excuse for his absence.

Boys' primary schools are conducted at Tai tung tschen and the six outstations of Tsingtao. Girls from these places are received as boarders in the school at Tsingtao, which is in charge of Miss K. Voget. She also supervises the work of Bible women at the main station and outstations. The two largest congregations are in Tsingtao with 76 communicants and in Tai tung tschen with 73. The others have from 30 communicants at Litsun, down to eleven, the smallest. The two primary schools at Tai tung tschen, one of a higher grade for boys, the other of a lower grade for girls, enroll respectively 59 and 42, a total of 108, who are instructed by five men and one woman. The other schools, except the one at Teng yao with 50 boys, have from 15 to 20 pupils enrolled.

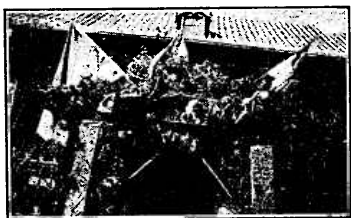
It is a deplorable fact that in the Tsingtao, as well as in the Kiaochow and Tsimo districts, all Chinese workers are unordained. As yet there is not a single ordained Chinese pastor in the mission. Whenever the term preacher is used it means a lay preacher in the employ of the mission. This deficiency will be rectified by sending approved men to Shantung Christian College and then to the joint Lutheran theological seminary at Shekow, near Hankow.

The mention of this institution leads me to say that I am very sorry I could not visit Hankow. I tried to arrange the trip by cor-

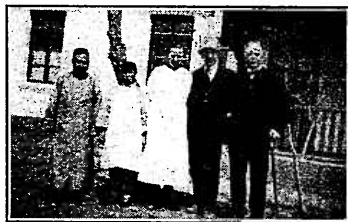
respondence with Rev. Astrup Larsen, who urged me to come. My limited time in China did not allow me to take the risk of disarranging the itinerary prepared for me in the Shantung province by making a trip into the interior, where railway and other methods of transportation had become uncertain and irregular. My failure in this direction, however, need in no wise disturb the minds of our Lutheran sister missions in China. Our mission in Shantung is not only willing but anxious to cooperate as fully as possible in the establishment of one, united Lutheran Church in all China.

Tsimo and Kiaochow

How do you pronounce these names? The missionaries told me and, as nearly as I can get it, the one sounds like Tscheemee and the other Gowjoe. The pronunciation of Chinese names gave me more trouble than those of other languages in our mission fields. From this I conclude that one must study hard and long to learn to speak and write Chinese. Each character was and in a sense still is a picture. Thus a horizontal line to represent branches, with a perpendicular line running through it to represent the trunk, and two diverging lines near the bottom to represent roots, stands for tree. The character for a forest shows three trees. The character for man indicates that he is an animal with two legs. A horizontal line



DECORATED DOORWAY OF TSIMO
MISSIONARY'S HOME



MEDICAL STAFF, TSIMO HOSPITAL,
CHINA

LEFT TO RIGHT: Chinese doctor, nurse,
Mrs. W. Matzat, Rev. W. Matzat,
Rev. George Drach, D.D.

near the top of this character means a great man or greatness in general. The characters for Shantung show a rising sun shining through a tree, meaning east, because Shantung is China's eastern province, with the character for mountain, that is *shan*, above the other character. Surely you can see these pictures. Interesting, is it not? If you cannot at once pronounce the Chinese names in

these pages, try again, separating all syllables and usually pronouncing the vowels long. That will not be exactly right but much nearer than an American pronunciation. If you prefer, however, to give it up, skip the names and read the rest.

To get from Tsingtao to Tsimo you go by railway to Cheng yang and then by cart, sedan chair or wheel-barrow to Tsimo. Our party consisted of Rev. W. Matzat of Tsimo, his co-laborer there, Miss E. Strunk, and Rev. T. Scholz of Kiaochow. A severe dust storm blew directly into our faces on the road and held back the sedan chair carriers, who made the trip in three hours. When we arrived at the gate of the Tsimo mission compound, we were welcomed by the preacher, elders and members of the congregation and the boys and girls in the mission schools, while the church bell rang merrily and firecrackers were exploded. Over the door of the missionaries' residence the Chinese Lutherans had fixed decorations, flags and a placard spelling "Welcome". Following the Chinese method of writing and reading, the letters were placed backward as follows: "EMOCLEW." Do not smile, because it was a real good Chinese welcome.



BOYS' SCHOOL, TSIMO, APRIL, 1926
Secretary Dr. George Drach and Missionary Wm. Matzat in center

I like Tsimo. The missionaries' home in which the Matzat family and Miss Strunk live, is not such an overpoweringly immense building, like those in Tsingtao and Kiaochow; but it is more like that which ought to be provided for other stations to be opened. I like the church building, which has a good location right outside of the city. It is attractive and well-built, except for the roof

which needs alteration for adaptation to Chinese conditions during the rainy season. I like the little building, which serves as a hospital and dispensary, where Mrs. Matzat so patiently and efficiently served in the absence of a doctor, and where she still serves as a nurse in cooperation with the newly appointed Chinese doctor. A part of this building was used temporarily for the purpose of the girls' boarding school in charge of Miss Strunk. During the war the mission sold a portion of the field on which the hospital stands. This must be bought back by all means, so that a home may be built for Dr. and Mrs. P. E. Loudenslager, and sufficient ground be available for a larger hospital building on one side and probably a boys' boarding school on the other side of the entire lot. For the present a most promising boys' school is being conducted in the church compound in most inadequate out-buildings and in a part of the church building. Despite the disadvantage of poor equipment everything looked so promising in Tsimo, that I do not hesitate to recommend considerable investment of funds there for the development of every department of men's and women's work. In fact unless this is done now, one of the most promising openings in our China mission will be closed by government interference or denominational rivalry. The Roman Catholics and Korean Presbyterians have missions in the city. Baptists during and after the war manoeuvred to get the Germans out and secure their property.

Before the war a German firm operated a hair-net factory in the city. Their well constructed and centrally located buildings, offered to our mission on most inviting terms, have been bought by the Woman's Missionary Society for use as a girls' boarding school.

On March 25th, we started from Tsimo to visit the outstations. I travelled in a sedan chair with bearers, Revs. Matzat and Scholz in a mule cart. In a second mule cart were our luggage, food, utensils for cooking, bedding and other necessary articles for a four days' strenuous journey into the interior and return. One of Rev. Matzat's house-boys was taken along as a servant. It was cold. Besides a sweater and overcoat, I wore a big, padded Chinese coat to keep me warm in the open sedan chair. To relieve the tedium of the motion of cart and sedan chair we often walked



GIRLS' SCHOOL, TSIMO, CHINA

on the roads, conversing meanwhile concerning problems and plans of the mission work. Sometimes Rev. Mr. Matzat, who brought along his horse, would ride ahead to announce our approach.

Our first stop was at Lingshan, where there is a small congregation of 34 baptized members, served by a preacher, 78 years old. The boys' primary school enrolls 12 pupils. We held a service, at which I preached, with Rev. Scholz as interpreter. Then we proceeded to Hia go chuang, a large market place, where we stayed over night in buildings formerly used as a pawn shop and storage house. They are now rented for school purposes and church services. The next morning the Christians and pupils assembled to greet us and a service was held with them. There are quite a number of inquirers, and the school is prospering, having an enrollment of 54 boys, instructed by an efficient teacher. He presented me with a number of Chinese scrolls, the product of his pupils' work. They make them for sale so as to help finance the school, because the salary paid by the mission and the small fees paid by parents do not suffice for a living. The lease of that part of the pawn shop and storage house, which is used by the mission, expires soon. Unless the property is purchased for \$2,000 U. S. gold, which is extraordinarily cheap for this fine large property, someone else will buy it and severely handicap the mission work. Hia go chuang should become a center for a circle of villages and towns round about it. If some congregation in our home church will invest \$2,000 in Hia go chuang, it will bear interest for the kingdom of Christ, thirty, sixty or a hundred per cent.

By evening we reached Nan hsien chuang and encamped in the school-house, the use of which is given free of charge by a rich Chinese Christian. The congregation, which numbers 62 communicants, worships in a mission-owned chapel, for which it desires a bell. Fifty-nine dollars have been collected for this purpose. If someone in America gives a similar sum, a bell can be purchased and sent out, to be rung as a call to Christian worship in this promising outstation in interior Shantung. After a public service, at which I presented the Christian greetings and best wishes of the Board of Foreign Missions, we had a somewhat disturbed night's rest on a Chinese khang. We started rather early in the morning on our long journey to Lai yang. My sedan chair carriers, thinking they would take a short cut, lost their way. At night-fall I found myself all alone except for the bearers, to whom I could not speak. They stopped at a crossroad to await developments. Fortunately Rev. Mr. Matzat had taken along a French horn, with

which he accompanied Rev. Mr. Scholz on the organ and led the singing of hymns at the congregational services. Faintly in the distance, as we waited at the crossroad, we heard the sound of this horn, which indicated that the missionaries and carts were not far away. A Chinese Christian government official, going to Lai yang on business, who had joined our company, after scouting around on Rev. Mr. Matzat's horse, finally found us and gave us the right directions. I must admit that I was rather apprehensive of danger from attack by bandits during the hours of seemingly aimless wandering and silent waiting; but we reached the city in safety and I was fortunate enough to be the guest of Rev. and Mrs. Larson, Baptist missionaries resident in Lai yang. Missionaries Matzat and Scholz, who arranged this convenience for me, were content with accommodations afforded in the mission school house. The mission compound also contains a street-side chapel, where on Sunday we held the morning service with the administration of the Lord's Supper. In the afternoon a common meal was served and I received my first red silk pendant or wall-scroll, as a welcoming gift of appreciation. Then I delivered my first speech in Chinese: "Tsin ai die hiung, dsi me men, man man die, tsu ba." I suppose it is not good Chinese. I meant to say: Dearly beloved brethren and sisters let us no longer wait but go ahead."

In Lai yang, as elsewhere, I noticed that the school children were all in their accustomed places in the school room on Sunday morning. When I asked about it, the missionaries explained that the pupils came to school, because otherwise they would work or play at home under much less advantageous circumstances. By coming to school they also get the benefit of the Sunday services. China has many holidays but no Sunday, no fixed day of the week for rest and religion.

Lai yang is an interior city of nearly 100,000 inhabitants. Our congregation there numbers only fifty communicant members. The school has twenty-two boys enrolled. This is a weak beginning of what some day should become a great work. Lai yang is destined sooner or later to be one of our main stations, despite its comparative inaccessibility and the better start which the Southern Baptists have made, with their resident ordained missionary, woman missionary and girls' school building in one of the suburbs.

From Lai yang we returned another way in order to visit Pang gia lan, the largest outstation of the Tsimo district, with 104 baptized members and a primary boys' school enrolling 28. We passed through many villages, large and small, where no Christian work

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is being done, or where Presbyterian or Baptist workers have made beginnings.

Pang gia lan gave me my second red silk wall-pendant. The Christians served us all with a good Chinese dinner which, of course, we ate with chop sticks. The work among the women is in a flourishing condition because of an energetic Bible woman. Many women were in the audience to which I brought the Board's greeting.

After an exhausting return-journey we again reached Tsimo late on Tuesday night. On Wednesday morning the schools were visited, the hospital examined and a trip to the city was undertaken. The *mandarin* at the *yamen* received us cordially, served the customary tea and cakes, and invited us to dinner; but we had to decline. We spent an hour in the Roman Catholic compound and had an interesting conversation with the missionary, Pater Marquardt.



TSIMO CHURCH AND MISSIONARIES' HOME

On Thursday morning the whole congregation at Tsimo and representatives of neighboring outstations gathered in the church for a service, conducted by the missionary in charge, Rev. William Matzat, at which I preached, Rev. Theodore Scholz interpreting. After the sermon four men, representing different congregations, delivered welcoming addresses and presented gifts of gratitude for the gospel. The service closed with the Lord's Supper, of which 37 men and 16 women partook. It was an impressively solemn morning. In the afternoon we held a conference with the teachers of the Tsimo district, which brought out many interesting

ideas concerning the development of the educational work in primary and middle schools. Photographs were taken of the schools in Tsimo. The boys number 43 and the girls 25. The hospital staff consists of a Chinese doctor, a Chinese girl in training as nurse and Mrs. Matzat. During 1924, while Mrs. Matzat was alone, she treated 1094 patients.

Early on Good Friday morning I left Tsimo with Rev. T. Scholz for Kiaochow, having visited the main station and five of the twelve outstations of the Tsimo district. May He, who on Good Friday offered His precious life as a ransom for the sin of the world, the crucified and risen Redeemer, Jesus Christ, through His gospel draw to Himself the hundreds of thousands of needy, suffering souls in the Tsimo district, who are wandering in darkness, disease, dirt and degradation, not knowing where to find light, health, pureness and power for decent living here and for eternal life hereafter.

Kiaochow

On the way to Kiaochow we stopped over at Lantsun. When we got off at the railway station we were met by a large delegation and loud explosions of firecrackers. An elaborately decorated sedan chair was provided for me. The teachers marshalled the school children in line. A native band and a bodyguard of eight armed soldiers headed the procession to the place of meeting. It was a grand procession, the children singing and the band playing alternately. On our arrival at the buildings rented for this outstation, we were entertained at a fine Chinese dinner by the chief men of the town, with whom I could converse only through Rev. Mr. Scholz as interpreter. They gave me to understand that they were back of the effort which the missionary was making to improve the conditions in their town. The educational work especially appealed to them. Their interest undoubtedly contributes to the large number of pupils, 70 in the boys' primary school and 18 in the girls' primary school. What a wonderful opportunity this official goodwill presents, may be judged from the fact that Lantsun has a population of 27,000. It is the center of a circle of about twenty villages, whose total population is nearly 50,000.

Easter was celebrated with the congregation at Kiaochow. It was a glorious day in every way, the climax for me being reached when I had the privilege of baptizing a group of nine men, eight women and three children, who had waited for me to administer this sacrament. Among them was the man who had served as cook

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in the Anspach family, while they lived in Kiaochow. Unfortunately the Anspachs were not present, having already left for the language school in Peking. Others were a neighboring farmer and his wife, who are of good financial and social standing. When we visited them they showed us in many ways that their hearts were happy because together they now worship and serve the Lord Jesus Christ. I have a photograph of eight of the women and children baptized, as they appeared in a group of inquirers with the Bible woman, Mrs. Liu. Concerning this Bible woman, who is 56 years old, Miss Strecker said that "no distance is too great for her with her small bound feet to take the gospel to her sisters".



WOMEN AND CHILDREN BAPTIZED BY SECRETARY DR. GEORGE
DRACH, EASTER, 1926, AT KIAOCHOW. MRS LIU,
BIBLE WOMAN, ON EXTREME LEFT

The mission property at Kiaochow includes a large dwelling for missionaries. None like it should ever again be built. It is entirely too large, having been intended no doubt as the common center of the life of all missionaries resident at this station. But missionaries, as well as other people, like their separate homes and comparative privacy; and separate houses, one for each missionary family, prove in the end to be much more satisfactory. Miss Strecker, moreover, may be fully content with her restricted quarters, because she is so acceptable to the Scholz family and has the run of the whole house; but the woman missionary in charge of the important women's work at Kiaochow, with a girls' school, a training school for Bible women and district evangelistic work to supervise, is entitled to a good house in which to live.

The church building at Kiaochow may suffice for the present; but neither externally nor in the interior does it present a pleasing churchly appearance. The school buildings are inadequate and must be supplanted by others as soon as possible. The importance of Kiaochow as a strategic center demands that it be developed in every direction in the immediate future. The girls' primary school of 16 pupils meets in a room in the missionaries' home, to which access from outside is convenient only by climbing temporarily constructed steps in front of a window. The boys' lower and higher primary school of 54 pupils is cramped into a single room. The class of ten students in the Bible training school lives and studies in a shed with a thatched roof, and uses the church building as a class room. How can good and satisfactory work be done under such adverse circumstances? The physical equipment of our China mission everywhere is inferior to that of our mission in Japan, and very much poorer than that of our mission in India.

Other missions at work in Kiaochow and the surrounding district are those of the Roman Catholic, Swedish Baptist and American Presbyterian churches, all of them aggressive and far ahead of our Lutheran mission in their educational and medical work.

It occurs to me at this point, that I have said nothing about the queues worn by Chinese men and the bound feet of Chinese women. The queues are disappearing more rapidly than the bound feet. There is a tax on both in the Shantung province, which those who will not give up their queues or bound feet either pay or evade. Practically every non-Christian Chinese woman I saw in North China had bound feet and walked with mincing steps on her heels. At the age of five or six years the mother binds the feet of her daughter. The toes are turned under the foot and bound there tightly and at intervals more and more tightly, often breaking the bones and causing the toes to bleed and fester. The big toe usually is left sticking out straight to give the foot a small, narrow point. Sometimes the big toe also is



A CHINESE QUEUE
Worn by men in Shantung Province

Seeing Things in the Far East

broken and turned under. This protracted operation invariably causes intense pain. One day we saw offerings at a shrine of the god of pain, brought on behalf of girls suffering from bound feet, and made in the hope that this god would have mercy on the sufferers. What folly convention breeds! How much more sensible it would be to let the feet grow naturally, whether they be big or small! That is what the Chinese girls in Christian schools are learning to do. It has been said that bound feet originated with women who wanted to show that they need not do manual labor and, therefore, are women of leisure and learning. But even working women bind their feet, which severely handicaps them. Seldom did I see a woman walking on the roads. Often I saw them riding an ass or a mule, with a man walking alongside or ahead to guide the animals, or being conveyed on a wheel-barrow, in a ricksha or sedan chair. Several times I saw a woman astride an ass or a mule, with a deep round basket on either side, one containing a child and the other merchandise or food. Not only the feet but the entire life of the woman in China is bound by convention. Their appearance in winter street-clothing is drab and unattractive: padded pantaloons and a long padded coat, reaching to the knees or lower. The dominant color is blue. If white is worn, especially white shoes, it indicates mourning.

In describing the present difficulties of the work in the Kiaochow district Missionary Scholz mentions the bands of robbers and companies of soldiers, who confiscate vehicles and animals to such an extent that means of transportation are lacking, when the missionary desires to visit outstations. Another great difficulty is the condition of the roads. In the rainy season, because of their depression below the level of the fields, they become streams of water. In the dry season they are unfit for any vehicles other than wheel-barrow.

Before leaving Kiaochow I wish to mention Tsin ai dao, the Chinese Lutheran preacher there. He is seventy-seven years old and still active. After his conversion to Christianity he served the mission many years as a colporteur. Then he was given a position as unordained preacher in a congregation. He is proud of the fact that he has lived to see and welcome the fourth General Secretary from abroad to visit the mission field.

I was at a disadvantage in the presence of the Chinese workers in the mission, because I could not speak Chinese and they could not speak English. All my conversations and theirs had to be interpreted by the missionary; but I learned to appreciate the devo-

tion of many of them to the purpose of the mission in bringing the gospel of salvation through Jesus Christ to as many of their fellow-countrymen as possible.

Unfortunately on the first day out from Kiaochow on our tour of the district, I got out of the sedan chair, climbed an embankment and sprained a ligament in my right leg, which caused me pain and inconvenience for two months. Nevertheless I kept on and did the best I could with the help of the stout cane I had taken away from Chufu as a souvenir of my visit to Confucius' grave. On the other hand, as I afterwards learned, I was most fortunate on this trip. Missionary Scholz wrote to me after I left China and told me, that he had been warned along the road and that a number of Christians had urged him not to continue our journey, because of bandits. He insisted, however, on carrying out the program and said nothing to me about the impending danger. As it happened, no bandits appeared, although one night, while we slept in a mission school house, we were disturbed by some commotion outside, including the vigorous barking of dogs. Another night we accepted the kind hospitality of a rich, non-Christian land-owner and slept in his large guest rooms. On entering his grounds towards midnight we had to pass an armed guard, and observed a high tower in which a machine gun had been placed for protection.

Four strenuous days were spent on tour visiting congregations, which received us joyfully, to which also we preached the unsearchable riches of God in Jesus Christ. Rev. Mr. Matzat joined us on the second day and continued with us to the end of the journey. At several places gifts were presented and received with mutual feelings of happiness. Among them were additional wall-scrolls. When one of these is presented, it is hung on the wall, displaying to the best advantage the red silk or satin cloth, on which the words of greeting and good wishes are painted or embroidered in black or gold characters. One's attention is drawn to this gift, which is duly admired. Then, without further ceremony or speech, it becomes one's own. I took home eight of these interesting and acceptable gifts of gratitude and love, the finest of all being the one given me at the farewell meeting in Tsingtao, when Dr. C. J. Voskamp formally presented it on behalf of the assembled missionaries and Chinese workers from all districts. It is beautifully embroidered piece, showing two dragons and a motto, which reads: *Hui wo fu yin*, interpreted as follows: "You gave us in a lovely and gracious manner the gospel."

Lest my narrative become uniform and tiresome, I shall omit

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the detailed description of the places visited in the Kiaochow district, where there are many untouched opportunities for the preaching and teaching of the gospel. Rev. T. Scholz and the other missionaries agree that one of the first places to be occupied is Kao mi, the next large station on the railway from Kiaochow to Tsinan, because that will offer us an opportunity to enter and occupy the southern part of the province, which is virgin mission soil. For their tours our district missionaries should have tents, musical instruments, particularly portable organs, stereopticon outfits, picture charts and cards, and other helps to attract and hold attention. It is much easier to influence a crowd in a tent than at an open air meeting. Where horses, mules or other animals, and carts, wheel-barrows or sedan chairs must be used continuously on tours, the mission should purchase them and provide for their upkeep. Special gifts for any of those things would be most acceptable and helpful in the work.

A number of times we stopped at wayside Chinese hotels for meals and once or twice we stayed in one over night. They are not comfortable. There is no privacy. Paper window panes are easily pierced by inquisitive fingers, which make holes through which to peek at the strangers with their foreign habits and customs. Nothing irritated me more than the inquisitive crowds of men and boys pressing close upon us, wherever we lodged, in order to observe our every movement and hear all we said. Even during our meals we were not unmolested, although in China it is considered impolite to watch another eat food. The missionaries get accustomed to this eager thronging of unwashed onlookers and learn to welcome it as affording opportunity to talk about Christianity. Once I was on the point of telling a mother to wash the face of her baby in her arms, whose face was not only dirty but horribly sore from an ugly skin disease. The missionary, however, informed me that to suggest washing the baby's face, would be construed as an insult, the height of impropriety. Babies were never washed, lest some evil befall them, some evil spirit possess them. The unsanitary condition of inland towns and villages in the Shantung province is appalling. On the Chinese khangs insects abound. Fleas in the padded winter clothing and lice in the hair find safe and prosperous lodging places. It is not an unusual sight to behold a man or boy sitting in the sunshine on a cold winter day, stripped to the waist and busily hunting pestilential flees in his one upper garment, a heavy padded coat, crushing each flea carefully and deliberately between his finger nails.

Among the places visited I remember in particular Lin gia chuang, Sung yuan, Shaogia, and Wang tai, besides those already mentioned. April 8th, we reached Hung shih yai on Kiaochow bay. After a service with the Christians at this promising port, we boarded a steam launch by means of a sculled *sampan*. A two hours' trip on the water of this bay, despite the crowded condition of the boat, was a pleasant diversion after travelling by sedan chair and wheel-barrow. It also gave us a good view of the beautiful bay, and ended my stay in the Kiaochow district. We reached Tsingtao on the eve of my final conference with the missionaries and Chinese workers.

My fifteen days of travel in interior Shantung with missionaries Scholz and Matzat gave me a good idea of their difficulties, problems and opportunities in the service of the mission. From a physical point of view their work is more uncomfortable and exhausting than that of any other missionaries in any of our fields. They are strong and brave men to endure it. Fortunately both have good health and a saving sense of humor. Both are musical, Rev. Scholz being quite an expert on the organ or piano. Both men are refreshingly and sanely pietistic, with deep religious convictions and reverent spirits. Both have excellent wives and fine children growing up in their households. I enjoyed every day I spent with them and they told and taught me much. I thank them for their tender solicitude for my comfort and welfare. I appreciate the splendid work they are doing under trying circumstances. I admire their mastery of the vernacular, for which Rev. Mr. Scholz has a widespread reputation, being familiar also with many Chinese characters. May God's richest blessing through Jesus Christ, Whose kingdom they are extending, continue to crown their efforts in the Tsimo and Kiaochow districts. You may not be able correctly to pronounce these names, but you may be sure that both of them spell opportunity in China.

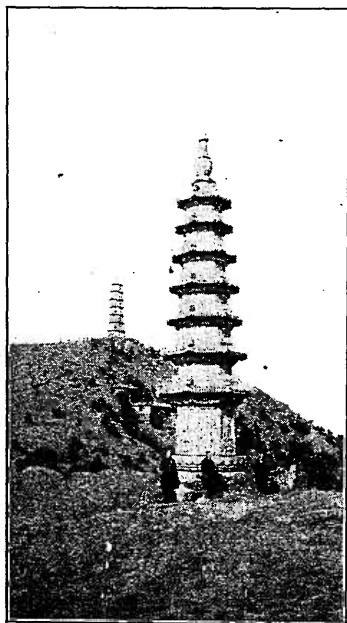
Going Again After Waiting Awhile

On my journeys in China, both short and long, in jinrickshas and sedan chairs, I learned the use of three Chinese expressions:

man man die—slowly

Tsu ba—go ahead

dung i dung—wait awhile



MARBLE PAGODA NEAR PEKING,
CHINA

Jade Fountain Pagoda in Background

In one of my final addresses to the conference of missionaries and Chinese workers I made use of these expressions to indicate the changed spirit and attitude of the mission. During and after the war there was nothing else to do than to go slowly and still more slowly until, on account of the lack of funds and the uncertainty of the future, the missionaries practically had to stop and wait awhile. The mission work reached a standstill and many opportunities slipped away. Then came the transfer of the mission in January, 1925, from the Berlin Society of Germany to the United Lutheran Church in America, which renewed the hopes of the German missionaries who remained in the field and were transferred with it. Now that a number of American Lutheran missionaries have been added to the force and others are coming, now

that a definite budget is assured for the work each year and the United Lutheran Church in America is becoming more deeply interested in its China mission, the command must be: Go ahead. The word in Chinese has changed from *dung i dung* to *Tsu ba*. Not that there is to be any precipitous headlong rush but rather a steady advance along all lines, with every opportunity improved, which is within the reach of our missionary force and of our mission finances. On this our missionaries and the Chinese workers and Christians have unanimously agreed. It only remains for the Board of Foreign Missions and the Home Church to give them the necessary backing.

It was to be expected that, with the transfer of the mission to an American Board, its organization would be changed somewhat. It was my privilege in consultations with individual missionaries and at the meeting of the conference of missionaries on March 22-23, in the Voskamp side of the mission house, to advise and assist in the task of reorganization. All we attempted to do was to indi-

cate the general lines of policy and operation, leaving the details to be filled in later.

At this conference of missionaries the functions of the Executive Committee were somewhat enlarged and, on the other hand, its *ad interim* authority was limited so as to make the consent of the majority of missionaries necessary for the action of the executive committee to become effective at once. Standing committees with definite functions were appointed.

The adopted policies outline the plans for future development. The medical policy contemplates the appointment of a supervisor of all medical work in the mission field, with whom additional American physicians are to be associated. A central hospital is to be established. Dispensaries and medical work at stations and outstations are to be in charge of Chinese doctors under the direction of the American medical supervisors. One or more woman physicians from America are to be secured. Social conditions in China offer a great opportunity for mission medical work among women. A school for nurses is to be established. The medical work is to be extended into the districts by means of touring Chinese doctors.

The first thing needed for the medical work is a house at Tsimo for Dr. and Mrs. Loudenslager, estimated to cost about \$5,000 U. S. gold. The use of the existing small hospital and dispensary building is to be succeeded within the next ten years by a central hospital for men, with a woman's hospital by its side.

The educational policy has been carefully outlined both as to religious and secular education. "It shall be the aim of the mission to organize and conduct its educational work in order that the Chinese Church may fulfill its appointed educational function in China. This does not mean that religion is to be forced upon the student, but it does mean that the teaching of Jesus must be presented clearly and definitely in all grades of the school system, and that the spirit of Christ must permeate the entire educational work. It must be the aim of our schools to reveal to non-Christian students the supreme truth and beauty of the teaching of Christ, to give ability to all members of our congregations intelligently to apply Christian principles in all their human relations and to develop young men and women of Christian character, able to occupy positions of leadership in Church and state.

"It shall be the aim of the school system to adopt and apply all modern principles of education, which are suited to train Chinese young people to lead lives of the highest Christian usefulness.

ness in their own country. In the endeavor to carry out this policy it will be necessary to study the physical, intellectual and social conditions and the religious needs of the Chinese pupils, so that the education offered in our schools may be adapted to these conditions and needs, also to conform as closely as possible to the regulations issued by the Ministry of Education; and to coordinate our schools with existing Christian provincial and national educational associations, believing that it will be possible through united effort to adopt a unified educational program for the Christian Church of China."

A congregational lower elementary school is to be opened in every village where there are at least ten heads of families, who are baptized Christians. Upper elementary schools will be confined to towns with larger Christian congregations. A middle school for boys and a middle school for girls are to be established, first at Tsingtao and then, as needed, at other main stations. Graduates of our mission middle schools are to be sent for higher education to Shantung Christian University at Tsinan. When a sufficient number of Lutheran students are there, a missionary may be assigned to that school as teacher, who shall be also the monitor of our Lutheran students. Selected young men, graduates of Shantung Christian University, shall receive their theological education at the seminary of the Lutheran Church of China in Shekow. Unordained men for evangelistic work are to be trained at the Bible school of our own Mission, now being conducted at Kiaochow under the direction of Missionary Scholz. The training school for Bible women, now in charge of Miss F. Strecker at Kiaochow, is to be continued and enlarged. Our mission will have its own normal school in connection with the middle school at Tsingtao. Kindergartens are to be established at the main stations.

The congregational and evangelistic policy looks forward to the establishment of a Chinese Lutheran Church in the Shantung province. In villages where there are at least ten adult Christians, regular services are to be conducted. In addition to the annual harvest contribution, which is customary in China, every confirmed member of the Church shall make a weekly Sunday offering for the support of the congregation and for benevolent and missionary purposes (I Corinthians 16, 2). Until a congregation has been organized, the missionary in charge shall administer the funds, submitting a quarterly financial report to the treasurer of the missionaries' conference. When a congregation contributes at least one-half of the money required for its support, it shall be entitled

to select its own pastor and administer its own funds under the advice of the missionary in charge of the field. Only after a congregation ceases to receive financial support of any kind from the mission treasury shall it be listed as a self-supporting congregation. As soon as there are three or more self-supporting congregations a synod shall be organized. Each congregation is held responsible for aggressive evangelistic work in its community and for the conduct and development of its congregational primary school. All congregations shall elect church councils of not more than three elders and three deacons, with the pastor or preacher as an additional member and president *ex officio*. One of the members of the council shall be elected treasurer, directly responsible to the missionary in charge until the congregation becomes self-supporting. The teacher of the congregational primary school shall be required also to do evangelistic work under the general direction of the missionary. Special evangelistic workers may be employed by the missionary. The employment of all teachers, evangelists and preachers, and the payment of their salaries and allowances, must receive the approval of the conference of missionaries. Congregations entitled to elect their own ordained pastors must do so at a regular congregational meeting. Members of a congregation entitled to vote are those who have regularly attended divine services, communed at least twice a year, made regular contributions for the support of the congregation and for benevolent and missionary purposes, and shown evidence of an earnest Christian life and zeal for the spread of the gospel. Until a Chinese Lutheran synod has been organized the ordination of Chinese pastors shall be arranged by the conference of missionaries through the Board with some synod in America. False teaching, immoral life or unfaithfulness in service shall be sufficient ground for dismissal from mission service, the conference of missionaries to be the final authority except in the case of ordained Chinese pastors who have the right of appeal to the Board in America.

In regard to relations with other Lutheran missions and churches in China, the following resolutions were adopted on March 23, 1926:

"Whereas in 1920 a union was effected between five Lutheran missions in China, which resulted in the organization of the Lutheran Church in China, and

"Whereas this union has been a source of great blessing in unifying the Lutheran mission work in China and in showing to the people of China and to the Christian denominations working in this country, the strength of "The Church of Justification by Faith", and

Seeing Things in the Far East

"Whereas the organization of the Lutheran Church in China presents an example for the unification of the entire Lutheran Church in America, and

"Whereas at the 1924 convention of the United Lutheran Church in America an invitation was extended through President Dr. F. H. Knubel, to have the Conference of missionaries of the United Lutheran Church in America, working in the Shantung province of China, become a member of the Lutheran Church in China (see U. L. C. minutes, 1924, pp. 26-27), therefore, be it

"Resolved that we, the members of the Conference of missionaries of the United Lutheran Church in America, in the Shantung province of China, express our conviction that it is essential for the future of our mission work in China that our Conference become a member of the already organized Lutheran Church in China."

For the purpose of a concise designation of our mission in China the following title was adopted: American Lutheran Mission, Shantung Province, China. In Chinese this reads: Megui Sin I Chui.

This first conference with the missionaries created a good understanding and laid a solid foundation for the mission organization and for future work. All the missionaries were present except Mrs. Matzat, who remained with her children at Tsimo, Dr. and Mrs. Loudenslager and Miss Moody, who were at the Peking language school. The second conference occurred at the close of my visit on April 10th. It was preceded by a conference with the Chinese preachers, teachers, colporteurs and Bible women, which was held in the church at Tsingtao. Over forty of them came from various parts of the mission field to confer with their *da muschi* or great pastor, as they called me. I encouraged them to be faithful in the study of the Bible, in the practice of virtue, in the care of souls and in the spread of the gospel. Dr. Voskamp presided and delivered a strong address of farewell and others also spoke. In my address I used the words explained at the beginning of this chapter. The climax of the day came in the evening, when all missionaries and Chinese workers enjoyed a common dinner arranged by the wives of the missionaries on the Voskamp side of the mission house. Farewell speeches were delivered by Dr. Voskamp, who presented a beautiful dragon-embroidered red silk scroll. Miss Kate Voget and Mrs. J. F. Krueger presented a Chinese rug and an elegant lace table-cover from the women missionaries. Dr. J. F. Krueger read the following resolution, signed by all missionaries:

"Whereas the Rev. George Drach, D.D., General Secretary of the

Board of Foreign Missions of the United Lutheran Church in America, has spent about one month and a half, visiting the new mission field of the United Lutheran Church in China, and

"Whereas during this period of time he with indefatigable zeal and self-denying earnestness, undeterred by difficulties and actual dangers, by which he has been confronted in these days of civil war in China, has counselled and advised with the missionaries in the task of reorganizing the mission and formulating plans for the future, so that for many years to come our mission will reap the benefit of his far-sighted policy; therefore, be it

"Resolved, that we the missionaries of the American Lutheran mission in the Shantung province, China, express our heartfelt gratitude to the Board of Foreign Missions for having made it possible for Dr. Drach to see the new mission field in China, thus enabling Dr. Drach and through him the Board of Foreign Missions, to get a clearer conception of the great problems and wonderful possibilities of our mission field, and to inaugurate a policy of expansion, while at the same time bringing the missionaries into closer touch with the home-base and inspiring them to even greater effort in the future; and be it further

"Resolved, that a copy of these resolutions be sent by the Conference to the Board of Foreign Missions."

A similar paper in Chinese expressing the gratitude of the Church for the gospel of salvation through Jesus Christ and the hope that the United Lutheran Church in America will do its utmost to spread this gospel among the Chinese in Shantung province, was read and presented. Then each Chinese worker affixed his name. It was a solemn evening long to be remembered. The Lord Jesus Christ vouchsafed us His gracious presence in our joy of common service, in our fellowship of loving brotherhood and in our eager hope for the extension of His kingdom of truth and grace in China.

I should like to describe more in detail at least some of the Chinese workers I met that day and previously at their stations, but this would lead me too far and consume too much space. They impressed me as being a fine body of earnest Christian men and women, firm in their Lutheran convictions and faithful in their mission service, men and women on whom we can rely to do their utmost to carry out the policies of expansion, which have given new life and hope to this mission. May their number be multiplied and their efficiency be increased, for on them depends the success

of the work of bringing many souls into the kingdom of Christ, the Savior, King of kings and Lord of lords.

The next day we had a meeting of the conference of missionaries to complete our common deliberations. The details of the Mission Extension Plan as applied to China, were adopted, so that patrons in America might know just what may be contributed for each station and outstation in order to extend the mission work. Sums ranging from \$100 to \$1000 a year for a period of years were fixed for the opening of primary schools, erection of chapels, establishment of stations and other special objectives.

The farewell conference with the missionaries closed late in the afternoon with an address by Dr. Krueger, of which the acting secretary of the Conference, Miss Elvira M. Strunk made the following notes: "Dr. Drach's visit has meant to us that the Board at home is back of us in all our work and trials. His visit has linked us closer together. We feel assured that the Board will pursue a policy of progress and believe that Dr. Drach will so present the matter as to enable the United Lutheran Church in America to see that the King's business in China now requires haste. Dr. Drach has inaugurated for us as a mission a definite policy and his prophetic vision has given us courage. The note struck in Acts 2, 42 will be ours as missionaries. We will remain steadfast in the Apostles' teaching. We hope that no modernist will be sent to China. We will remain steadfast also in prayer for the home Church, for the Board and its General Secretaries, and for our work out here in China, with no national differences between us.

"Dr. Drach replied that he left China with regret because the time of his visit was altogether too short; but even in this short time he had gained sufficient knowledge to convince him of the marvelous possibilities in our China mission field. The greatest present need is physical equipment, from which the China mission suffers more than the India or Japan mission. But many hearts and hands are being continually lifted in prayer at home in America for China and our mission and missionaries there, and many real sacrifices will be made for the extension of the kingdom of Jesus Christ in the Shantung province."

After the conference I dined with Revs. Scholz and Matzat and their wives at the family table of the Voskamps. Mrs. Voskamp's South China course dinner was a marvel of appetizing dishes. I enjoyed it immensely, though my use of chop sticks has not yet become proficient. The proof of the goodness of the cooking was in a good night's sleep, undisturbed by dreams or awakings, and

a feeling of good health in the morning. But American food after all suits me better as a steady diet; and at the family table of the Kruegers we had as good food as any man would wish, and pleasant conversation and good fellowship. To their daughters, Dorothea and Katharine, I am grateful among other things for arranging an album of photographs taken by Rev. P. P. Anspach and Dr. J. F. Krueger on our trips to Chufu and Peking. The family life of all of our missionaries shines as a beacon in a land, in whose language there is no word for home and yet in whose social order the family is the central unit. China needs the Christian home, and the Chinese Church needs the Lutheran parsonage.

Farewell Yet Continued Fellowship

When we gathered on Sunday morning, April 11, in the parlor of the Voskamp side of the mission house, we found it arranged for a service with a temporary altar erected, on which were the vessels with bread and wine for the Holy Communion. All missionaries'



CHINA MISSION CONFERENCE OF MISSIONARIES AND CHRISTIAN WORKERS, HELD IN TSINGTAO, APRIL, 1926

families were present to partake of this sacrament of fellowship with the glorified God-man and with each other as His disciples, the children of the Father in heaven. At the request of the German missionaries, the Common Service in English was used in its entirety. Dr. J. F. Krueger acted as liturgist. Mrs. Harry Goedeke presided at the organ. I preached the sermon. My text was: "Lo,

we turn to the Gentiles." I pointed out the necessity of turning away from any past allegiance, political or ecclesiastical, to the new order of the day in association with the United Lutheran Church in America. The German missionaries especially might find it difficult at times to join in the reconstruction of the mission as an American mission; but they have shown such a splendid spirit at the outstart, that continued fellowship of faith, service and planning is assured. I also emphasized the necessity of so working and planning for the future that there shall come into existence, as speedily as possible, a strong, vigorous, active and aggressive Chinese Lutheran Church in the Shantung province, and that, therefore, our common shibboleth should be: *Lo we turn to the Chinese*. May this be the watchword for the next few years in the United Lutheran Church in America.

There is one feature of our missionary fellowship of faith and service, which I have purposely reserved for mention in the concluding chapter on our China mission. It is the fellowship which the missionaries of our different fields must cultivate among each other. There dare be no rivalry nor jealousy between mission fields; but cordial good will and well-wishing must prevail. Prayer should be offered in every mission continually for all the other missions. The missionaries of one field should be encouraged, as far as possible, as they travel to and from their own fields, to visit other fields. I was glad, therefore, to find that Rev. and Mrs. John K. Linn and children, returning from Japan on furlough to America, stopped *en route* at Tsingtao. Rev. and Mrs. Linn attended the meeting of the first conference of our China missionaries on March 22-23. They were welcome guests. Then at the farewell conference we had the pleasure of the presence of Rev. and Mrs. Harry Goedeke, Miss Katharine Fahs and Miss P. Paru from our India mission. Moreover, they took the time to visit the two inland stations, Kiaochow and Tsimo. What they saw led them to a feeling of real sympathy and fellowship with our missionaries in China. Let us all cultivate the feeling of missionary fellowship, in whatever field we serve, abroad or at home. We are fellow-workers for the spread of the gospel and kingdom of Christ. Nor should we forget that our Lutheran Church is a World-Church. Consciousness of this fact should make our sympathies, prayers and efforts on her behalf world-wide and world-embracing. Our China mission also is needed by the United Lutheran Church in America in order to widen her view and strengthen her purpose in obedience to the Lord's great commission. Yes, from every point of view in

our fellowship of faith and service, it is good to have a China mission field, which for a while will tax our missionary zeal and effort in order to make it possible for this mission to turn from the past attitude of waiting awhile to the vigorous activity of going ahead.

Farewell China! Farewell China missionaries! Farewell Chinese workers and Christians! You gave me a royal send-off at the wharf, when the steamship "Sakaki Maru" bore me away from Tsingtao on Sunday afternoon, April 11th. Those on board thought that I must be some great person, which made me feel humble. Yet I rejoice to have been called your great pastor, your *da muschi*, for I am proud of you all and happy to have been with you a while, to rejoice with you in your work, to advise with you concerning your plans, to feel that we are one with you in the fellowship of our missionary service, you in China and we in America. What I said to you I shall say also to all who will hear me in America, when I speak of our mission in the Shantung province of China: *Tsu ba*, that is, "Now go ahead, go as fast as possible." This is the time in China to go fast. China's long night is past. Her day is at hand. This is her day of salvation through Christ. Thanks be to God that He has given us a work to do in China, while it is yet day for her. We have a great missionary opportunity in China.



Part Three

JAPAN

Japanese Trees and Flowers

DINE TREES, cherry blossoms and chrysanthemums! Who at the mention of these beautiful products of nature does not instinctively think of Japan? The Japanese love them and all other beautiful things in nature and in art. As a consequence Japan is a beautiful country. Its mountains are picturesque. Wherever you travel in the islands of this empire you see them rising above you in the near or far distance, silent witnesses of the volcanic origin of the land. They are usually well forested, unlike the barren ranges of China, and in many places their steep inclines are terraced for more intensive cultivation of crops needed to feed



CHERRY BLOSSOM TIME IN SUMA PARK, KOBE, JAPAN

the dense population. In the valleys as you travel along the narrow roads, just wide enough for two automobiles to pass, you observe the small well-cultivated fields of rice, wheat, other grains and vegetables. Smallness is a feature of Japanese life. The houses are small and so are the street-side shops. Japanese women are small in stature but neat, dainty and very attractive in their beautifully colored kimono. All the railways are narrow gauge. In several districts I saw miniature locomotives drawing tiny coaches

Seeing Things in the Far East

and freight cars. The typical Japanese garden contains a small artificial lake, a tiny stream, a toy bridge and dwarfed trees, all artistically arrange and, if at all possible, with distant mountain scenery as a background. On our way back from Minamata to Kumamoto Dr. L. S. G. Miller, Dr. Toyama and I visited a most attractive garden at the country residence of an alumnus of Kyushu Gakuin, whom I afterwards met at our Lutheran church service in Tokyo, where he is attending the university. The dwarfed pine tree is a prime favorite in Japan. Much patient attention is given to its cultivation to make it look like a full-grown tree, though only a little over a foot high. One of the members of our congregation at Shimonoseki, Dr. Inouye, who loaned the mission \$5,000 for the erection of the church building there, is an expert at this sort of pine tree cultivation. He showed us his miniature trees with evident pride. The usual pine tree, like those at Kanazaki by the sea, the birthplace of our blind pastor, Ishimatsu, and at Karatsu, where they flourish in magnificent array along the rainbow drive, is an attractive tree of considerable height and breadth.



A BEAUTIFUL JAPANESE GARDEN

It was my good fortune to arrive at Kobe on April 17, 1926, just before the cherry blossoms fell. Suma Park was a riot of color by day and by night, and everybody seemed to be out of doors to enjoy the sight of the trees filled with blossoms. Festivity was in the air and so was the smell of *sake*, the intoxicant made of rice, which the Japanese prefer. Drunkenness and cherry blossom time go together in Japan and with them is associated entertainment by *geisha* girls. As we passed the open booths in Suma Park early in the evening we heard the music and singing and saw some of the

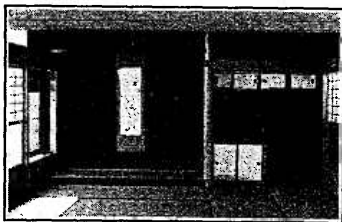
dancing of the entertainers. The best entertainment I saw in the Far East was the famous capital dance at a temple in Kyoto. It was beautifully artistic in its scenic stage effects, its interpretative dancing, its solo and chorus singing and its musical accompaniment of drums, beaten with the fingers of the right hand, cymbals which look like circular discs and stringed instruments called *samisen*. At private entertainments the *koto* is popular. It looks like a long box over which are stretched thirteen strings, each with a bridge. It is played with both hands like a harp and tuned by shifting the bridges. When played it is laid on the floor with the performer kneeling at its side.

The art of painting in Japan has found characteristic expression in the *kakemono*, a hanging wall-picture, long and narrow, painted on silk, gauze or paper and mounted on cylindrical rods. One usually sees a *kakemono* hanging in the alcove of the guest room to the side and back of the upright post which designates the seat of honor. On the slightly elevated platform of this alcove a vase with flowers, some other ornament or an image may be placed.

The Japanese house contains no beds. When sleeping time comes, the women of the house pull out bedding from a closet and spread it on the *tatami* or blocks of padded matting which cover the floor. They also lay out the night kimono and in winter the heavily padded quilts to be used as a covering. The pillow, a short hard roll of cloth over which a strip of white cotton or linen has been sewed, is uncomfortable for those accustomed to feather pillows and bolsters, as is also sleeping on the floor for those who have had the comfort of beds with springs and soft mattresses.

When you enter a Japanese house you must take off your shoes or slip off your *geta* and leave them at the entrance. In the house on the soft *tatami* you move about in your bare or stockinged feet or use a pair of slippers, which usually are provided by the host for his guests.

Moreover, Japanese houses have no tables and chairs like those which we use in America. The meal is served to guests seated or kneeling on flat square cushions placed at intervals on the floor. The food is served on trays in front of each guest or on a common small table with very short legs. Tak-



ETIQUETTE ROOM, JANICE JAMES
SCHOOL, KUMAMOTO, JAPAN

Showing *Kakemono* and upright post
at place of honor

ing up your chop sticks in the right hand, you dip them in the lacquered bowl of hot soup. Then with both hands you lift the bowl of soup and drink. Almost invariably the thin soup contains a piece of fish. One or more of the courses contain fish in some form. Eels are a delicacy which are greatly enjoyed. The maiden seated at your side fills your rice bowl from a large wooden bucket which she has brought in and over which she presides during the meal. Holding this bowl in your left hand you proceed to eat with your chop sticks from each bowl in the order of its position on the tray and from your rice bowl. After you have eaten all you wish, you hand your rice bowl to the serving maiden at your side and she fills it with hot tea for you to drink at the close of the meal. There is no need for the use of knives and forks, if you can successfully manipulate chop sticks, because every article of food which is served has been prepared in portions small enough to be grasped with chop sticks. The only exception I can remember is fish fried or baked and served whole,—head, tail and all. This offers a rather difficult problem because you must pick off the meat from the bone.

Speaking of chop sticks, which usually are made of wood, and having referred to the upright log which stands by the *tokonoma*, the place of honor in the house, leads us back to the subject of trees. Among the largest and finest in the land are the cryptomeria at Nara and Nikko, towering in regal majesty over the avenues and walks leading to the shrines.



EAST AND WEST UNITED

Secretary Dr. Drach holding infant
son of Rev. and Mrs. H. Inadomi and
infant daughter of Rev. and Mrs. A.
C. Knudten

There is one tree which once, nearly four centuries ago, was planted in the soil of Japanese hearts and lives by Roman Catholic missionaries and then was uprooted and cast out of the islands by the cruelties of bitter persecution. This tree was brought back again by Protestant missionaries and now is being cultivated by Christian missions in many parts of the empire. It is the tree of life for the Japanese, whose leaves are for the healing of the nations.

Japan needs this tree for the beauty and glory, for the salvation and strength of its people. It is the tree to which reference is made in the Lenten preface of the Communion Service, when prayer is of-

ferred to the "Holy Father, Almighty Everlasting God, Who on the tree of the cross gave salvation unto mankind; that whence death arose thence life also might rise again; and that he who by a tree once overcame, might likewise by a tree be overcome through Christ our Lord."

Arigato Gozaimasu

Old Japan is very polite. "I thank you," is an expression which you must learn immediately upon your arrival in Japan. Great reverence is shown for old age, honorable position and constituted authority. This is an excellent custom which the people of Western nations, especially Americans, might well imitate. One cannot escape the impression, however, that sometimes Japanese politeness is overdone. Thus when the conductor of a railway train comes to examine the tickets, he enters the coach with a rather long announcement somewhat as follows: "You will kindly pardon me for all the trouble and annoyance I must cause you but it is necessary for me to see your tickets, for which I will thank you."

The methods of greeting used in the Far East are varied and interesting. Indians use the word *salaam*, which means peace, while they salute each other with the right hand raised to the forehead. There is no hand-shaking. Chinese put the knuckles of their two hands together on their chests, as they bow to each other in salutation. Japanese bow low three or more times, meanwhile running their hands down to their knees, when the salutation is given in a standing posture. When kneeling at the door of a house or in it, they repeatedly bow the head down to the floor, while they speak their words of greeting. Sucking in one's breath through the teeth indicates profound respect for the person to whom one is speaking.

Having spent a month and a half in Japan, where both missionaries and Japanese Christians treated me with great kindness and gracious courtesy, I wish to bow and say with a deep sense of our fellowship of faith and service in Jesus Christ, *arigato gozaimasu*. I thank you all very much for your acts and gifts of love, whereby you revealed your happiness in our common endeavor to win Japan for Christ.

When I landed at Kobe the missionaries of that city and of Osaka, Japanese pastors of both cities, laymen of Kobe and the president of the mission, Rev. J. P. Nielsen, were at the wharf to greet me. That evening and the next day, Sunday, welcome meetings were held at the Hyogo and Suma preaching places in Kobe.

Later I visited Rokkomura, where Miss Reba M. Hendrickson lived and carried on such mission work as she was able. Dr. C. K. Lipard showed me a good site on a broad, newly opened avenue in Kobe, which is greatly desired for the permanent location of the main congregation. Most unfortunately the Board of Foreign Missions has no funds available or in sight to equip this important station. All buildings used in Kobe and Osaka as homes for missionaries, parsonages for Japanese pastors and preaching places, are rented. The same may be said of Nagoya and Toyohashi. At other places such as Tokyo, Shimonoseki and Kurume, as well as at a number of out-stations, houses are rented for some mission purpose. As a consequence the item of mission expenditure under the head of rent is disproportionately high. Moreover, the absence of the element of permanency, which only mission-owned property imparts, leaves a discouraging impression on the community and depresses the missionaries and Japanese workers. Concerning a number of out-stations the remark was made by missionaries, "We once had mission work there but it has been abandoned." It is most unfortunate that any work once begun should be given up. But a similar remark soon will be made in regard to stations where missionaries now reside, unless permanency is assured by the erection of churches, parsonages and homes for missionaries.

The meetings with the Lutheran congregations in Kobe, Osaka and Kyoto were well attended and inspiring. I cannot refrain from mentioning especially the meeting of young people, mostly students, in Fukushima, a part of Osaka, where Rev. C. W. Hepner has begun work on his own initiative. Similar work by missionaries able to speak fluently in Japanese could be undertaken in other cities and towns. One afternoon Mrs. Hepner invited about twelve or fifteen young Japanese women to her home. They came in their bright kimono and, though most of them were not yet Christians, they all showed their deep interest in the gospel by listening attentively to a speech which explained the truth, power and beauty of the teachings of Jesus Christ. Another meeting with women was held in the mission building at Kyoto, where Mrs. Hepner and Mrs. Yonemura, the wife of the Japanese pastor, have succeeded in conducting a large class of women. One of them is a daughter of the abbot of the Higashi Hongwanji temple in Kyoto. We visited this temple, where we beheld men and women on their knees before the idol praying, "*Namu Amida Butsu*," repeating this petition for mercy over and over again. One gains the impression that the worshippers in this temple believe in justification by prayer.

The distinctive feature of this temple, apart from its gaudy decorations, consists of four large piles of hair, offered by women as a sacrifice to the temple. This human hair was made into long ropes and is now exhibited as an example of willing and devout sacrifice to the god Buddha, worshipped under the name of Amida.

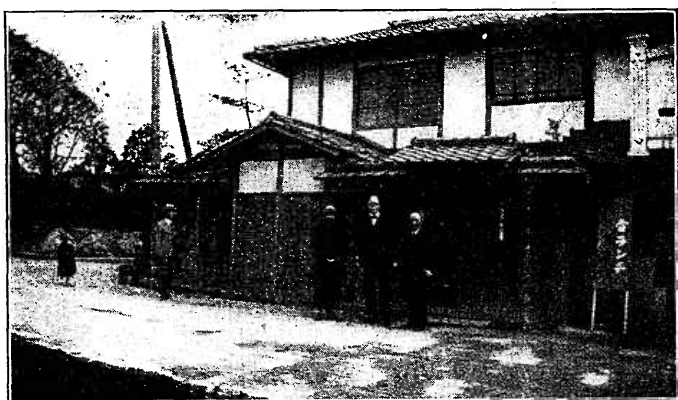
From Osaka Rev. C. W. Hepner, Rev. K. Takimoto and I went to Nara, one of the great religious centers of Japan, where men, women and children pass in a constant stream from shrine to shrine, clapping their hands together before their faces or chests, as they reverently bow in the direction of the shrine and repeat a word of prayer. Preceding their act of devotion a coin is cast into an offering box conveniently placed in front of the shrine. Sometimes other offerings such as a few grains of rice, flowers or even small stones are presented. The park at Nara covered with beautiful old cryptomeria trees is filled with deer which are so tame that they roam about at their pleasure and are fed with cakes purchased by the pilgrims from vendors. Along the lanes leading to the shrines are innumerable stone lanterns which have been donated by devotees ever since this religious center was established many centuries ago.

From Nara we went to Kariwara Jinja to visit the tomb of Jimmu Tenno, the first emperor of Japan, who lived six hundred years before Christ. Rev. and Mrs. Hepner and I also visited the imperial palaces in Kyoto, which formerly was the imperial city and for over a thousand years was the home of the Mikado. Our chief interest centered in the fine Japanese paintings on the panels in the rooms and corridors. Each room was characterized by some decorative feature. One was the tiger room, another the peacock room, another the cherry blossom room and so on to the end of the numerous rooms, which were devoid of furniture or other ornamentation.

In Kobe and Osaka I enjoyed my first Japanese meals. Gracious hospitality was shown me in the homes of the Japanese pastors K. Takimoto of Osaka and T. Yonemura of Kyoto. Later in other places I had the pleasure of being entertained by other Japanese pastors and laymen. My sentiments concerning this delightful entertainment may be expressed in words used by Dr. Robert E. Speer in his closing address as chairman of the Foreign Missions Conference on January 14, 1926: "One does not rub out the lines of racial cleavage by theoretical discussions of race equality. They are rubbed out by the feet of men who walk over them into one another's homes, into one another's hearts, into one another's fellowship."

Seeing Things in the Far East

Fortunately Kyoto now has a most favorable location for our mission work, recently purchased at a bargain. It is situated on a prominent corner, thus furnishing two fronts, one for the parsonage, the other for the meeting place. Kyoto Imperial University is within five minutes walk and Doshisha University within ten minutes walk. The total Lutheran membership is 70, and the Sunday school enrolls 135. The *Kwansai*, as the Kobe-Osaka-Kyoto region is called, should become one of the three main centers of our Lutheran Church, the others being in the island of Kyushu and in Tokyo.



KYOTO LUTHERAN CHURCH

LEFT TO RIGHT: Mrs. C. W. Hepner, Dr. George Drach, Rev. Yonemura

When I visited Shimonoseki the Bach family was living in a rented house on the hill overlooking the city and the Inland Sea; but just as I was leaving Japan they were moved to Kumamoto to take charge of the evangelistic work in that district. The new church building in Shimonoseki is attractive and conspicuously located. Missionary Bach said that people were beginning to refer to this church as a land-mark in giving directions to strangers who inquire their way in that part of the city. Since the departure of Rev. D. G. M. Bach the chief responsibility of the work rests on the shoulders of Pastor Okuma. With such a fine church building he ought to be able to make rapid progress in the increase of membership, in the enrollment of the Sunday school and in the city-wide influence of the congregation. It was my privilege on my first visit to Shimonoseki to baptize Katashima Masao, a Japanese

young man, in the church at the service on Sunday, April 25, 1926. On my second visit, as I passed through on my way to Nagoya and Tokyo, I baptized Eunice Elizabeth, the infant daughter of Rev. and Mrs. D. G. M. Bach. After the baptismal service in the church a delightful party was held in the home of the parents, at which



CHURCH AND CONGREGATION, SHIMONOSEKI, JAPAN

were present Rev. and Mrs. J. Arthur Linn, missionaries at Moji, Rev. and Mrs. S. O. Thorlaksson, missionaries at Kurume, Rev. L. S. G. Miller, D.D., of Kumamoto, the Japanese pastors and several Christians from Shimonoseki, Moji and Ozuki. At the Kuma-

moto Conference on May 6, I baptized Barbara Eunice, infant daughter of Rev. and Mrs. A. C. Knudten, missionaries at Nagoya. These were the only baptisms performed by me in Japan.

Shimonoseki is on the Hondo, and Moji is on the Kyushu side of the strait which leads from the Sea of Japan into the Inland Sea. Both are important port cities, at which many vessels call to discharge and receive passengers and freight. My first glimpse of them was by night, as the steamship "President Cleveland" passed through the strait on the way to Kobe. Both shores sparkled with innumerable electric lights, indicating that these cities were large centers of life and activity.

In Moji the mission owns two properties, one used as the preaching place and parsonage of Pastor Tsuboike, the other as the residence of Rev. and Mrs. J. Arthur Linn. By the side of the latter the mission has planned to erect the new church building. The congregation consists of sixteen adults, and three Sunday schools are conducted in different parts of the city with a total enrollment of 105. The prospects for development are good. The preaching place was crowded with attentive listeners on the evening of our meeting there. Just before I began to speak, I was informed that a government detective was in the audience. I trust that my sermon, interpreted by Rev. H. Inadomi, convinced him of the peaceful, saving purpose of the gospel of Jesus Christ. I had many interpreters in Japan, missionaries, Japanese pastors, teachers in schools and others, but the majority of my sermons and addresses were translated by Rev. H. Inadomi, who threw himself into the interpretation with such a sympathetic and animated spirit, that I am especially grateful to him for his excellent service.



REV. AND MRS. H. INADOMI
AND SON

With Missionary J. A. Linn and Pastor S. Takashima, Kanezaki, Nogata and Yawata were visited. Rev. Kawase is the Japanese pastor at Yawata, a busy, smoky, industrial city of 120,000 inhabitants. Kanezaki is a comparatively small fishing village on the Inland Sea. To me Nogata seemed to pre-

sent the most promising outlook at present. The well located preaching-place and parsonage, which is rented, should be purchased as soon as possible.

These places were reached by railway and automobile. In fact there is not a single station or outstation in Japan which cannot conveniently be reached by one or both of these methods of transportation. As for the mission automobile its employment has become as indispensable in Japan as in India.

Rev. and Mrs. Clarence E. Norman in one mission-owned residence and Miss Helen M. Shirk in another, are the missionaries at Fukuoka. Rev. T. Chiga is the Japanese pastor of the congregation, which worships in its own, well-constructed building. One of the laymen in the congregation, Mr. Tsuru, is a leader in the movement towards self-support and, as a consequence, the Fukuoka church of about eighty resident members is nearer absolute self-support than any other in the mission.

Besides his duties as missionary at Fukuoka, Rev. C. E. Norman devotes about half of his time to newspaper evangelism. He is in charge of the Fukuoka office, from which he issues advertisements presenting the Christian message in newspapers, inviting correspondence and offering free tracts. In the five years which have elapsed since the office was established, 17,702 persons have applied for Christian tracts and 139 have received holy baptism as a result of newspaper evangelism, of whom nineteen have joined Lutheran congregations. A reading club also is conducted and a monthly evangelistic sheet is published. The newspaper advertisements have been read in all parts of the empire and have led to contacts with people seeking the gospel from 45 of the 46 prefectures and all the colonies of Japan except the South Sea Islands. Rev. C. E. Norman declares that "there is no doubt at all that an extensive and judicious use of the press throughout Japan would sow the seed of the Word of God quickly and thoroughly among all classes in cities and towns and far-removed rural, mountain and island sections, bringing light and faith to many and creating opportunities to organize inquirers' meetings which would develop into churches. That is the vision we



EVANGELISM BY AUTOMOBILE
IN JAPAN

Prof. S. Sato—Rev. T. Chiga, Hakata

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who are engaged in newspaper and correspondence evangelism have caught."

Miss Helen M. Shirk has charge of the kindergarten at Fukuoka and visits the one in Kurume once a week. Three teachers at Fukuoka instruct fifty children, of whom five are Christians. Two teachers at Kurume teach forty-four children, of whom one is Christian. Undoubtedly deep impressions are made upon the minds of the children, while they are attending the kindergarten but, inasmuch as they pass from the Christian kindergarten to the public school of the government, where it is impossible to reach them with Christian instruction, their allegiance to the faith of their childhood becomes weak and tenuous in their non-Christian environment. If the kindergarten is to serve an effective missionary purpose, more must be done to strengthen and develop the kindergarten impressions and lessons during the period of boyhood and girlhood. Miss Shirk does all she can singlehanded by calling or having the teachers call in the homes of parents during the week, by occasional parents' meetings in the kindergarten building, by alumni meetings and neighborhood meetings. She is active in five Sunday schools, classes in English and Bible study for young women, and meetings for high school students. In her evangelistic work she employs two Japanese women evangelists, one rendering full-time and the other part-time service.

Tosu is an outstation whose name I shall not soon forget, because on the way back to Fukuoka in Rev. C. E. Norman's automobile we had punctures, which delayed us long after midnight. Some mission stations, like punctured tires, give trouble and cause delay, but careful patching and hard work make renewed progress possible.

Kumamoto Conference

The Conference at Kumamoto from May 4-7, was arranged so that I could meet all the missionaries and Japanese pastors and evangelists, as well as a large number of the leading men in our Lutheran congregations in Japan. They came from practically all of the stations in the islands of Kyushu and Hondo to discuss several of the outstanding problems of the work. No legislative action was taken but the results of the conference cannot fail to be far-reaching and constructive. Self-support, higher education and greater evangelistic effort were the three principal topics of discussion.

Tuesday afternoon was devoted to the service of dedicating the new buildings of Kyushu Jo Gakuin, known in America as the Janice James School for Girls. The large chapel auditorium on the second floor of the main building was filled with invited guests. Besides the official representatives of the prefectural and city governments and the educational representatives of each of these governments, there were representatives of various schools, all of our Lutheran pastors and evangelists, women evangelists, kindergarten teachers, nearly all of our Lutheran missionaries and their wives, the Christian workers of Kumamoto of all denominations, Methodists, Presbyterians, Congregationalists, Episcopalians, Baptists,

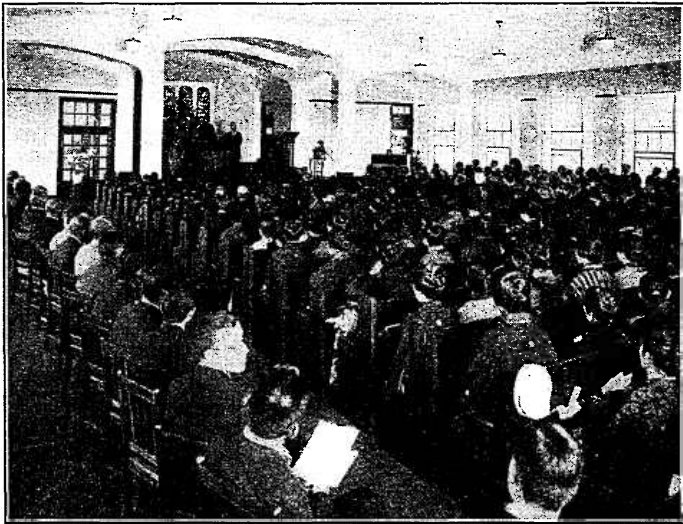


CONFERENCE OF MISSIONARIES, JAPANESE PASTORS, EVANGELISTS AND LAYMEN, KUMAMOTO, MAY 4-7, 1926. BROWN MEMORIAL CHURCH IN BACKGROUND

Adventists, Holiness, Salvation Army, also laymen from Kumamoto, Omuta, Minamata and Hakata. Able addresses in Japanese were delivered by Prof. J. Murakami, Dr. S. Toyama, Rev. Edward T. Horn and Miss Martha B. Akard. It was my privilege to preach the sermon of dedication with Rev. H. Inadomi as interpreter. The text, I Corinthians 3, 16, "Ye are the temple of God," led to a reference to the three courts of the altar of the Temple of Heaven in Peking. The lowest court represents the body, the middle court the mind and the highest court the soul, the innermost circle of which is the heart. When all of these are dedicated to the true God and His service, then the entire personality becomes the temple of God. Kyushu Jo Gakuin will produce such temples through the Christian education given within its walls, and every girl graduate can become in her own personality and life, wherever she may go, a living temple of God. The main building of the school is

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a large, concrete, bright, airy, two-storied, fireproof building, with a basement throughout its entire length. The attic of the two wings becomes a third story in the central part, which is faced with an imposing portico that bears a slight resemblance to the Japanese *torii*. The chapel auditorium, pleasing in its appointments, is a memorial to Dr. Robert C. Holland. The class rooms and offices in the main building are well furnished for their respective purposes. A temporary gymnasium building is reached from the main building by a covered passage-way. Opposite the front of the main building stands the first unit of the dormitory. At some distance from it, near the opposite end of the large grounds, are two cement



SERVICE OF DEDICATION, KYUSHU JO GAKUIN, KUMAMOTO, IN
ROBERT HOLLAND MEMORIAL CHAPEL

stucco dwellings, one for the Japanese dean, Prof. J. Murakami, the other for the principal, Miss Martha B. Akard, and her colaborer Miss Marion Potts, teacher of English. The site lies on a prominent hill-side just outside of the city of Kumamoto and affords a beautiful view of low mountains on all sides.

Twice after the dedication I visited the school, once to be the guest of Miss Yogi, the matron, and the thirteen girls in the dormitory. The first class admitted numbers sixty-nine pupils. Each year for five years a new class is to be added until the school func-

tions as a girls' high school with about 350 pupils. The cost of the entire plant, grounds and buildings with equipment was \$210,000. After a visit to this school one takes away two lasting impressions, one of its substantiality, the other of room for growth and progress.



FIRST CLASS, KYUSHU JO GAKUIN, KUMAMOTO

The site of ten acres, on which the school now stands, was a field of ten thousand mulberry bushes before the mission purchased it two years ago. Throughout Japan the traveller observes the cultivation of these bushes, on whose leaves silk worms are fed in the homes of many farmers. Silk culture is one of Japan's chief industries. One day Mrs. S. Toyama escorted Dr. L. S. G. Miller and me to two factories in Kumamoto, in which silk is manufactured. The proprietor of the first factory introduced us to his wife and children and kindly showed us through his new house, one-half of which was built in Japanese and the other in foreign style. From the windows of the upper story there is a good view of the grounds of Kyushu Gakuin. Under the guidance of our host we saw his factory. The process of making silk begins with the feeding of mulberry leaves to innumerable silk worms which are kept in flat trays arranged in tiers in rooms whose temperature is preserved at a uniform heat. After the chrysalis has spun its cocoon, it is killed in its encasement, because if it comes out it makes a hole which spoils the thread. The cocoons are soaked in warm water to take

off the gum. Then the fine filaments are run off, united and twisted by machinery into various thicknesses of thread, which is reeled into skeins and hanks. Much of the silk thread of Japan is exported to America.

Attendance at the Kumamoto conference enabled me to learn more about the missionaries and Japanese workers, their plans and aims, their difficulties and duties, their relations to each other and the organization of the mission and the Church in Japan. In my addresses and conversations I sought to encourage them to fidelity and zeal in the development of our Church, whose mission in Japan as elsewhere in the world, is the confession and teaching of the



KYUSHU GAKUIN STUDENTS IN FENCING COSTUMES

Word of God in its truth and purity and the administration of the holy sacraments of Baptism and the Lord's Supper, as instituted by Jesus Christ. The Lutheran Church in Japan must grow steadily during the coming decades; and no differences of opinion as to the installation and operation of the human machinery of organization and government must be allowed to hinder the constantly growing increase of converts and congregations. Every soul saved is precious in the sight of God and every congregation established is an important unit in the great communion of saints in Christ Jesus. The Kumamoto Conference closed with two dominant purposes in the minds and hearts of all, namely, to do more aggressive and effective evangelistic work and to arouse the members of the congregations to more adequate self-support.

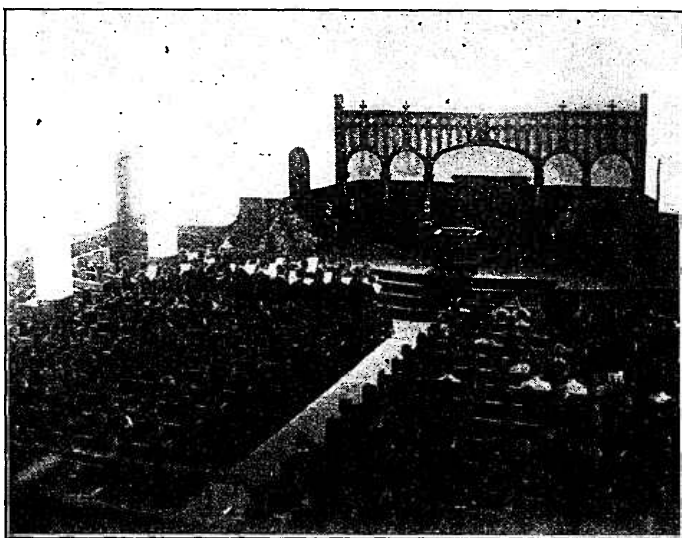
After the conference time and opportunity were provided for an inspection of the boys' middle school, Kyushu Gakuin, of which

Dr. S. Toyama is the Japanese principal and Dr. L. S. G. Miller the dean. Rev. George W. Schillinger is a teacher of English. Two of the Japanese teachers who studied in America and who, therefore, are known in our American Lutheran Church, are the Revs. H. Inadomi and G. Kosaka. The total number of teachers employed is 31, of whom 19 are Christians. Of the 650 pupils enrolled 95 were Christians in 1925-1926. The property, including over eleven acres of land and all the buildings, is valued at \$172,630.00. The best building on the ground is the fine, new concrete Brown Memorial church, which memorializes the founder of the school, Rev. Charles L. Brown, D.D. The other buildings are made of wood. To complete the plant a science building and an additional gymnasium building are needed. It is hoped that the Board will provide the one and the alumni and friends of the school the other.

After inspecting the buildings and seeing the classes at study in their rooms, the pupils performed feats of wrestling, fencing and military drill. The faculty entertained me one evening at a most excellent Japanese dinner in a famous restaurant in Kumamoto. Dr. and Mrs. Toyama and Rev. and Mrs. Inadomi honored me as a guest in their homes. During my stay in Kumamoto I resided at the home of Dr. and Mrs. L. S. G. Miller and occasionally went to the adjacent home of Rev. and Mrs. George Schillinger. As delightful as this social entertainment was, no occasions impressed me more deeply than the two assemblies of the entire student body of six hundred and fifty men and boys in the Brown Memorial church. They presented a fine appearance and listened so attentively to my messages that, as I stood before them, I realized what a wonderful opportunity the principal, dean and teachers have in shaping these young lives for useful service in the state, in society and in the church of God. Principal Dr. Toyama explained to me that though religious instruction in chapel is not compulsory, the chapel attendance every morning at nine o'clock averages nearly one hundred per cent of the student body, and that he has taken full advantage of the facilities of the Brown Memorial church to speak every day on some subject vitally related to the truth and ideals of Christianity. He and the other teachers advertise the school as a Christian one, so that those who send their boys to Kyushu Gakuin for an education are fully aware that they will come under the influence of Christian teaching and life. Rev. H. Inadomi also emphasized the Christian character of the school and gave me a list of the religious and moral themes which he discusses in his classes. As the students' pastor he has opportunity

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especially during the last two years of attendance to help them in the solution of their spiritual problems, keeping constantly in mind that as an ordained Lutheran minister it is his duty to lead the students to positive Christian convictions and to the confession of Christ as the Lord and Savior, with Church membership in view. Kyushu Gakuin, which has had a high percentage of conversions to Christianity, now has the additional impetus of chapel services in the Brown Memorial building voluntarily and well attended, to spur it on to higher endeavor in the teaching of the fulness of religious and moral truth as revealed in Jesus Christ.



INTERIOR OF BROWN MEMORIAL CHURCH, KYUSHU GAKUIN,
KUMAMOTO, JAPAN

650 students were present at this service

It is the justifiable hope of those who are now conducting this boys' school that some day in the not far distant future it may become a Christian college, from which its graduates may enter the university. The advisability of developing downward through the lower grades or of associating with Kyushu Gakuin branch schools of primary and grammar school grades, also has been discussed. In other words a number of our missionaries and Japanese leaders feel that the educational policy of our mission should in-

clude a complete system of instruction from the lowest primary to the highest college grade.

The families of the Christian teachers and the Christian students form a congregation which worships and conducts a Sunday school in the church. Another congregation in the city, of which Rev. Ishimatsu is the pastor, worships in the so-called Suido church. Rev. Ishimatsu is a popular preacher and the author of a number of pamphlets. In both of these Kumamoto congregations special welcome services were held and the Christian greetings and good wishes of the Board and of the United Lutheran Church in America were presented to large audiences.

Another mission-owned property in Kumamoto is the Shinyashiki house, where the Bach family now resides, a rambling house of many rooms, offering real comfort for a large family. About four or five miles from the center of the city the *Ji Ai En* is located. There is a good deal of ground connected

with this institution and there are several buildings used for the purposes of this colony of mercy, where lonely old people find a home and, when they die, a resting place for their ashes in a small, solid vault; where infants and children, who are discarded by their relatives, are received in the name of the Friend of children and brought up in the nurture and admonition of the Lord; where fallen women are rescued and wrecks of humanity are salvaged through the service and discipline of Christian mercy. Miss Maude Powlas is the head and heart of this institution. She spoke of a good Japanese doctor who is giving a part of his busy life to this house of serving and saving love without any charge whatsoever, and of others who are helping her; but what she needs above all things is a fellow woman missionary to share her burdens and her joys in the work, and suitable buildings to house and educate the inmates. It is hoped that after the *Ji Ai En* is better established, the Japanese themselves, both Christians and non-Christians, will do much to support these institutions of mercy, which make a strong appeal to their sympathies.

Fujinkai is a Japanese word which means women's society. Practically every congregation in the mission field has a *fujinkai*. I



DR. AND MRS. S. TOYAMA AND
SONS

Dr. Toyama is Principal of Kyushu
Gakuin, Kumamoto, Japan

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attended quite a number of meetings at different times and places. Comparisons may be odious but I must admit that the most interesting women's meeting I attended in Japan was held in the home of Dr. and Mrs. S. Toyama, because it was there I saw the historical *No* dance, and it was from there that we went in automobiles to the Hosokawa estate to see the famous tea ceremony and the tomb of Gracia, the first Christian among the wives of feudal lords in Japan. I did not get the full significance of the dance with its manipulation of a fan in the hands of the young lady who danced, accompanied by the performance of three men seated on the floor, one chanting in a strong, deep voice, another beating a drum with his



KUMAMOTO FUJINKAI OR WOMEN'S MEETING

right hand, the third rendering occasional notes on a flute; but I was led to understand that this dance and music had a militaristic significance in the olden days of feudalism. As for the tea ceremony, it surely displayed patient, careful, deliberate movement and calm, soothing ease of mind. The tomb of Gracia presents a Buddhistic symbol like those of the other graves beside it. Without being told one would not suppose it to be the grave of a Christian. However, one cannot escape the impression there as elsewhere, that even non-Christian Japanese are proud of the loyalty, courage and self-sacrifice of the men and women of bygone days, who in life and death bore unfaltering witness to their faith in Him, Whom they believed to be their Savior and their God. Some day Japan will have her Christian *samurai*, spiritual warriors and leaders, who will fight the good fight of faith in Jesus

Christ and make Japan more glorious through the power and life of true religion and pure morality than she ever was by the power of the sword through victory in mortal combat.

Kyushu and Hondo

The southernmost of the islands of Japan is called Kyushu; the main island to the north of it is called Hondo. The work of our mission in Japan began in 1892 at Saga in the island of Kyushu and spread to other cities, towns and villages in that island and in the main island. Tokyo is the most northern station and Minamata the most southern.

The automobile ride to Minamata from Kumamoto with Dr. L. S. G. Miller and Dr. S. Toyama, revealed the supreme beauty of nature in cultivated fields, forested mountains and distant glimpses of the sea. No other churches are at work in Minamata, a city of 20,000 inhabitants, where our mission has inherited the results of thirty-five years of effort by Congregationalists, Methodists and Episcopalians. A large crowd welcomed us at the preaching place, which indicates that there are good prospects, though the total membership of the congregation is only seventy and the Sunday school enrolls an equal number.

Omuta, where the results are slightly better, is a much larger city, having a population of 67,000. It combines the industries of a coal mining town and a sea port. The preaching place, where a fine audience heard our Christian messages, is a rented building in a part of the main city. Several years ago a vacant lot was purchased by the mission about midway between the main city and the port city, where the line of residences is the thinnest. It might be wise to consider the sale of this vacant lot and the selection of a site nearer the main city.

Kurume, a thriving inland city of 70,000 inhabitants, is the place where in 1901 the Danish American missionaries started work. Missionary S. O. Thorlaksson lives in a large, roomy, Japanese-style house with a beautiful back garden, where his children have a fine playground; but because Kurume is of sufficient importance to have a resident missionary, it must soon be provided with a mission-owned home for missionaries.

The first function on the program at Kurume was a luncheon with the members of the chamber of commerce, at which the leading men of the city welcomed the representative of the American Lutheran Churches which have brought the gospel to Kurume. In

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the evening a public meeting was held, which was attended by over five hundred men and women, to whom international and inter-racial relations were explained as ideal only on the basis and in the spirit of Christian principles and practice. There is every reason to believe that the mission work was greatly helped and encouraged by the impressions received at these meetings with the leaders of thought and activity in Kurume, which were of sufficient significance to be noticed at some length in the city newspaper.

Sightseeing in Kurume included a visit to the greenhouse, pinery and flower-beds of a famous florist, and to the plant of a rubber shoe factory which gives work to about two thousand employees. Only two days of rest are allowed each month. Sunday is not observed. The Japanese proprietors, however, willingly admit missionaries for lectures and classes in the evening. An indispensable



LUTHERAN CONGREGATION, KURUME, JAPAN

This photograph was taken on May 16, 1926

man in this factory is the German engineer who guards his secret process of manufacturing rubber soles and heels. The soles are made with the big toes separated from the other toes, so that, when desired, wooden *geta* may be worn. The *geta*, characteristic of Japan, has on its upper surface an arrangement of cords, one of which passes between the big toe and the other toes and then separates, passing over the top of the foot on both sides to enable the wearer to hold and move this wooden shoe. Japanese stockings,

therefore, also have the big toe separated from the others. Under the flat surface of the *geta* are fixed two pieces of wood to support the feet above the ground in walking. For muddy roads these supports are somewhat higher than for ordinary wear, and an abbreviated over-shoe of cloth or rubber is strapped over the toes to keep the stockings from being soiled. On a paved hard road the noise of many *geta* produces a deafening clatter.

The church building in Kurume with the parsonage at its side, presents a good appearance. The congregation has shown new life and activity since Missionary Thorlaksson moved to Kurume. Two of the leading laymen are Mr. Tsuboike and Mr. Kumamaru, whose hospitality in their attractive homes we greatly enjoyed. Another is the father of Rev. H. Inadomi. Rev. I. Miura, now professor in the Lutheran theological seminary at Tokyo, also is a native of Kurume, which is noted in our mission for the number of young men it has sent into the Lutheran ministry.

Hida and Amagi are outstations in the Kurume field. Hida has a good looking but rather oddly built mission chapel and parsonage; but the congregation is small and inactive, which goes to show that more than external equipment is necessary for successful missionary work. The small group of faithful members entertained us at luncheon at a restaurant beautifully located on a rocky island overlooking a swiftly flowing river, on which logs were being floated downstream. In Amagi we stayed over-night in a typical Japanese hotel and the next day delivered addresses in a boys' middle school and in a girls' school, speaking in the one on the truth of Christianity and in the other on the beauty of the Christian character. Missionary Thorlaksson states the needs at Amagi as follows: a lot with chapel and parsonage buildings \$7,000. In rural evangelistic work he could use a portable chapel to be set up and used for a year or so successively in each of the villages between Kurume and Hida.

When Rev. H. Inadomi and I reached Ogi Miss Annie Powlas was at the railway station to meet us, surrounded by her kindergarten children. After a photograph was taken of the group we went to the kindergarten building, where a reception was held and an interesting program was rendered by the parents of the kindergarten children and the members of the congregation and kindergarten. A picnic luncheon of Japanese food in thin wooden boxes was tastily served and eaten with chop sticks.

Miss Annie Powlas divides her time between Ogi and Saga, conducting in connection with the kindergartens, meetings with girls,

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Bible classes, Sunday schools and graduate meetings. Three of the graduates of the Ogi kindergarten are baptized Christians now and others are studying Christianity.

Before going to the boys' middle school at Kumamoto Rev. George W. Schillinger lived at Saga, which recently has been placed in charge of Rev. Fred Heins. Saga is the first station occupied by the mission. It has an excellent physical equipment. On one site stands a roomy frame building in which the missionaries live, on another the church and kindergarten buildings. Back of the church is the parsonage. Despite this equipment and its historical associations the Saga congregation has remained small and inactive. In Kurume I indulged in a play on words and asked the Christians



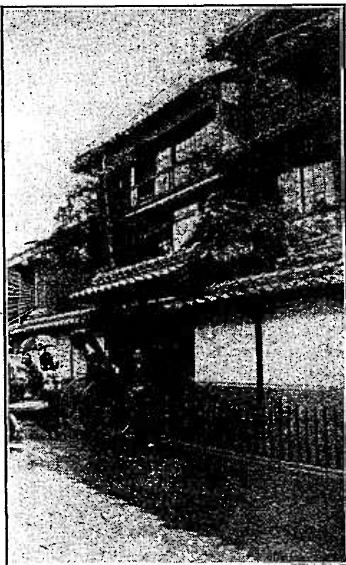
KINDERGARTEN, PARENTS AND FRIENDS, OGI, JAPAN

to make the congregation a *kuruma*, that is, a vehicle with wheels going around and going forward, in order that the church may advance in the community. Saga in English means a story. For the missionaries, Japanese workers and Christians at Saga nothing is more imperative than to tell the story of the love of God in Christ Jesus so convincingly that many will hear, believe and obey it unto the forgiveness of sins, life and salvation.

One of the pleasant functions at Saga was a reception at the home of the governor of Saga prefecture. He graciously acknowledged our presence by appearing at our meeting with a group of women, to whom his wife was hostess and to whom I spoke about Christian motherhood. She served the party with dainty Japanese confections as we sat in Japanese fashion on padded cushions on the floor along the four sides of the reception room. To sit in Japanese

fashion means to kneel, cross your feet behind you and then sit on them. Sweetened bean paste is the basis of most of the candy of the Japanese.

Pastor Wasa, a man of pleasing courtesy and considerable age but still active, had the biggest meeting in the history of the mission work at Karatsu the evening we were there for the opening of the new street-side chapel on a main thoroughfare. Indeed practically every meeting we held in the cities and towns of Kyushu was a record-breaker. We tried to improve our opportunity to the uttermost as we preached Christ crucified, risen again and living in divine power and glory for the salvation of sinful men everywhere on earth. May the glad tidings be received in faith by the thousands who heard us and by all the other millions of needy souls in Japan. Returning to Saga Rev. H. Inadomi and I ended our happy period of fellowship in service, I as preacher and he as interpreter, by kneeling in the Saga home before Him, Whose we are and Whom we serve, and beseeching Him to make us more worthy and efficient instruments for His gracious purpose concerning Japan's transformation into a kingdom of religious and moral truth and glory by the power of His love in the hearts and lives of the Japanese. Miss Annie Powlas, who was carrying on the work in the absence of an ordained missionary at Saga, entertained us in a most gracious manner and took us back to Kurume in her automobile.



JAPANESE HOTEL AT KARATSU

Rev. and Mrs. S. O. Thorlaksson, Dr. L. S. G. Miller and I hastened to Shimonoseki for the baptism of Eunice Elizabeth Bach and then Dr. Miller and I went by an overnight journey on the train to Osaka, where in the home of Rev. and Mrs. C. W. Hepner all the missionaries of the Kwansai and the missionaries' children who were attending the Canadian Academy at Kobe, gathered to say good-bye to the Board's representative. This Academy is an inter-mission school for the children of missionaries, in which eight mis-

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sions, including our own, are cooperating. It provides a complete course of study covering the public and high school work required for entrance into an American college. It is a comfort to our missionaries to have their children educated in such a good school near enough for an occasional visit and for the return of the children to their homes during vacations.

Did you ever see any *ayu* fishing with cormorants? Rev. A. C. Knudten met us at Gifu in order to show us this interesting industry. We waited until after nine o'clock at night. Then we hired a boatman to pole us in his sampan up the swiftly flowing, shallow river Nagara. Beyond the bridge we waited for the fisherman to come floating down the stream in their boats. Their approach was seen by the flare of the fire-baskets, burning wood, suspended from the bow of the boat. One or more men controlled the cormorants by means of stout strings. At the end of each string a bird swam in the water. Attracted by the flares and revealed by their illumination, fish were caught by the cormorants diving after them. When a cormorant had filled his craw with fish it was drawn into the boat by its string. Putting his thumb into the bird's beak to open it and turning the bird upside down, the fisherman directed the ejected fish into baskets or boxes in the boat. Cormorants have very long necks which are tied shut at the base with pieces of stout string so that the fish caught by the birds are not swallowed. In this manner thousands of small fish are caught in a few hours of night-fishing. We bought several at Gifu for about twenty-five cents, one of which must have weighed half a pound. They tasted good for breakfast next morning in the home of the Knudtens in Nagoya. This city is one of the great manufacturing centers of Japan. A forest of tall chimneys indicates how the factory system has driven out the hand-loom and home-crafts of the people.

Nagoya is famous for its great feudal castle built in 1610, the finest remaining stronghold of that period. Within a massive wall is the Castle Keep, five stories high, with a many gabled roof surmounted by two gilded dolphins. It presents a most attractive appearance. The palace, like the one at Kyoto, shows splendid samples of old Japanese interior decorations.

Shrines and temples were visited in Nagoya as elsewhere in order to study the religious life and customs of the people, but our chief interest centered in the mission work. The assembly of Lutheran Christians and interested non-Christians at the preaching place one evening heard our message gladly. The place was crowded despite the fact that it is located on a narrow side street. Nagoya should

have as soon as possible a mission chapel, a parsonage and a home for missionaries. Two Sunday schools besides the one at the central preaching place, are being conducted, one in the missionaries' home. On the way to Tokyo we stopped for a few hours in Toyohashi, where a rented house is used for divine services and five or six devoted members are faithfully holding on in the hope of better days.



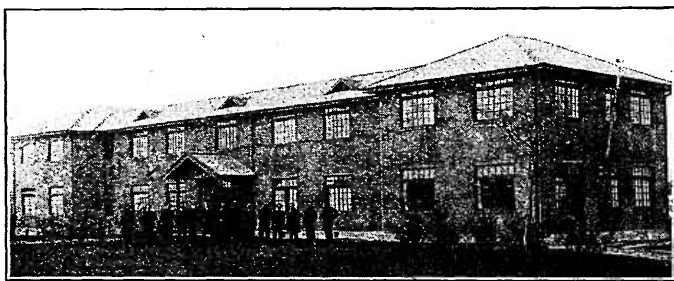
KINDERGARTEN AT WIDOWS' HOME IN TOKYO

Tokyo, the great capital of the empire, still shows many signs of the destructive earthquake and fire in 1923. Unfortunately the laudable plans to widen the streets and build better house have not been carried out except in spots, and most of the city today is a repetition of what it was before the catastrophe. Two institutions of mercy are the permanent result of the financial aid given to sufferers from the earthquake and fire by our United Lutheran Church in America. One is a house for forty old people whom nobody claimed and nobody wanted; the other is a dormitory for about forty widows and their children. The one is located in the extreme western suburb of the city, the other on the east side in a congested slum section. Regular religious work is done by Missionary Stirewalt and Pastor Honda in both institutions. In the Widows' House a kindergarten is conducted. It excited one's pity to see these poor wrecks of humanity, who would have become hopeless derelicts had it not been for the merciful assistance of our missionary and his collaborators.

An institution of a very different character is the theological

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seminary which was established in Tokyo in 1925. On a good lot a recitation and dormitory building, three Japanese professors' houses and one for President J. P. Nielsen were erected. The entire plant presents a satisfactory appearance. For the second American professor a house is being rented in Asagaya, an adjacent suburb of the city. It is now occupied by Rev. E. T. Horn and family. The Japanese professors are Revs. I. Miura, N. Asaji and S. Sato. The last named is an authority on Luther. He proudly presented to me his last printed book on the great Protestant Reformer, his fourteenth published volume on some phase of the sixteenth century Reformation. His books are popular and widely sold throughout the empire.



MAIN BUILDING, LUTHERAN THEOLOGICAL SEMINARY, TOKYO

Besides a formal reception and address in the chapel auditorium, we had a parlor meeting with the theological students one afternoon in the home of Rev. and Mrs. Nielsen. Each man in turn briefly described his life. Without always mentioning the name I shall give the reader of these pages the benefit of a few notes I wrote down concerning each student.

1. A member of the family of a priest in a village near Toyohashi. Rich family which lost its fortune. Brothers in Methodist and Presbyterian churches. Baptized in Presbyterian church, then a member of the Lutheran church in Moji, then a lay worker, now a theological student.

2. A member of a family of farmers at Nogata. Once an official in a Buddhist temple. Then studied, graduated from a school of mining, a teacher, a surveyor. Has been persecuted by his family.

3. Son of Pastor Aoyama in Kobe. A third generation Christian.

4. Kumamoto his native city. In his fifth year at Kyushu Gakuin he turned to Christ. His parents are Buddhists.

5. A native of Osaka from an impoverished Samurai or warrior family. Non-Christian father a public school teacher.

6. A graduate of Kyushu Gakuin. Became a Christian in his fourth year there... Father a Buddhist.

7. A Kyushu Gakuin graduate. His father a farmer near Kumamoto. Influenced by Dr. C. L. Brown and baptized by him.

8. Parents poor. Kyushu Gakuin graduate.

9. Native of Saga. Kyushu Gakuin. Members of family belong to different denominations.

10. Father a brewer in Kumamoto, rich and opposed to Christianity. Kyushu Gakuin graduate influenced by Kanamori, Ebina and Inadomi. Baptized in second year at Kyushu Gakuin. Opposition on the part of relatives.

11. Son of a farmer. Spent five years in Philippine islands. Had many unusual experiences. Now dedicated to the Christian ministry.

12. Kyushu Gakuin graduate. Son of Christian parents, his Christian faith and life a natural development.



FOUR OF KYUSHU GAKUIN GRADUATES OF 1926, STUDYING AT THE LUTHERAN THEOLOGICAL SEMINARY IN TOKYO

Of these twelve men only two had Lutheran Christian parents before their baptism. This then is the stuff out of which the future ministers in our Lutheran Church in Japan are being made.

In addition to the men who are to be ordained the mission needs unordained lay evangelists to work under the direction of the missionaries in reaching villages, towns and cities, where the gospel has not yet been preached or so inadequately and spasmodically presented that no positive and permanent results have been obtained. The training of such evangelists might be undertaken in a separate department of the theological seminary or in a school elsewhere located, either in the Kwansai district or in Kyushu. For the training of women evangelistic workers the facilities of Kyushu Jo Gakuin are to be utilized for the present.

In a well-built, commodious, foreign-style house in a good section of the city of Tokyo called Okubo, live the Stirewalts, who

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were my hosts, although I was entertained also in the homes of the other Tokyo missionaries, not excluding the house in which the new missionaries lived while attending the language school. After Rev. and Mrs. George Sowers left to return to the United States and Rev. and Mrs. Fred Heins with their baby moved to Saga, Miss Amy Thoren was left alone and, no doubt, found other accommodations. Rev. A. J. Stirewalt built his house at his own expense but expects the mission to acquire it. One day we held a meeting in the parlor which was attended by twenty or more university students, who paid close attention to a presentation of the claims of the gospel of Jesus Christ as the power of God unto salvation to all who believe it. From the missionaries' house the site of the church is rather easily reached. The lot faces a good residential street and awaits the erection of a church building. The services are held in the parsonage of the Japanese pastor, D. Honda, which has been built on the rear part of the lot, and which is altogether inadequate for church purposes. The service we held there on the occasion of my visit crowded the room in a most uncomfortable manner. Nevertheless it was an inspiring service, Rev. N. Asaji interpreting, it was said, in a most acceptable manner.

An equally large and interested audience welcomed us in the second preaching place in Tokyo, which is called Osaki, where evangelist Iwanaga, his wife, and a Bible woman, Miss Hatanaka are doing splendid work. The total Lutheran membership in Tokyo is 150 and six Sunday schools are conducted enrolling 310 pupils. Mrs. Stirewalt, like most wives of missionaries, does her share of work in classes for women and girls, whom she instructs in English, sewing and cooking. Mrs. Nielsen, who is making similar contacts in the country round about the theological seminary, is enthusiastic concerning rural evangelistic work in her neighborhood. Because the wives of missionaries have such opportunities to help along the mission work, they should be constituted a regular standing committee to discuss their problems and work and report to the convention of missionaries.

The congregations in Japan are small and need to be developed in regard to accessions to membership, self-support and local activity. The Church as a whole is growing in its consciousness of responsibility as a Lutheran Church with a positive message and a distinct mission of service.

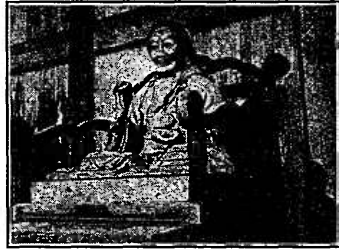
A schedule of fire insurance policies held by Rev. A. J. Stirewalt for the mission, includes property of all sorts, real and personal, which is mission-owned, valued at \$593,000. All this property is

registered and in charge of an incorporated association of missionaries called a *shadan*, except that which is held by the *zaidan* or board of trustees of Kyushu Gakuin, as required by government laws and regulations.

Our Japan mission investment in property as well as in missionaries, of whom there are 35, including wives, is earning for our Lutheran Church a high percent of interest in the winning of souls for Christ and in the extension of His kingdom in the islands of Nippon, as the Japanese name of the land is pronounced.



WAYSIDE SHRINE AT THE BASE
OF A TREE IN JAPAN



AN IDOL AT NIKKO, JAPAN

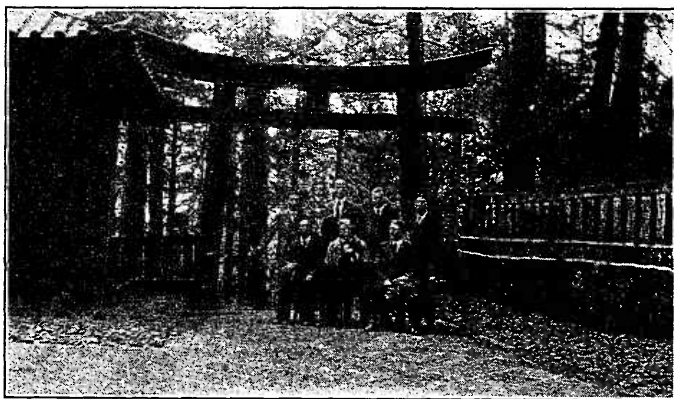
Shinto Shrines and Buddhist Temples

Coming from China to Japan I had occasion to mark the contrast between the backwardness of the Chinese and the progress which the Japanese have made in their adaptation to modern civilization. The Japanese in seventy-five years have leaped across a gulf from ancient to modern conditions in life, which it took the nations of Europe and America centuries of time and trial to bridge. The Japanese deserve great credit for this remarkable achievement. They are ambitious and energetic, imitative yet eager to advance on their own initiative, cleanly and industrious, intelligent and desirous of preserving universal literacy throughout the land. Their schools are excellent except in one direction, namely, that they make no provision in the prescribed curriculum for the teaching of religion. This fault has been copied from our American public school system; but in America there is a Christian Church of widespread and deep-going influence and a Christian atmosphere which benefits even those who are not members of the Church.

It may be true that many of the educated young men of Japan are prone to be agnostic if not atheistic; but the bulk of the people clings to the religious and moral principles, practices and cere-

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monies of native Shintoism and Japanese Buddhism. The Japanese people are not irreligious but are as superstitious and idolatrous as any other oriental people. Shinto shrines are everywhere. Besides the larger and more popular ones there are innumerable way-side shrines. The most popular deity seems to be Jizo, the god of children and travellers, to whom miniature aprons are offered. Gods of luck, wealth, wisdom, long life, contentment and war are worshipped. Nature and ancestor worship are universally practiced.



UNDER A TORII AT NIKKO, JAPAN
STANDING: Sato, Stirewalt, Horn, Asaji
SEATED: Miura, Drach, Nielsen

Shinto shrines affect impressive simplicity and are always associated with the *torii*, consisting of two perpendicular poles, to which two vertical ones are attached at the top, the upper one describing the concave arc of a circle. Pieces of twisted rope, made of straw, hung on the torii or elsewhere at the shrine, have some association with legends of Amaterasu, the sun goddess. Strips of paper on which prayers have been written, may be seen at every shrine. The most characteristic features of Shinto shrines are a metal mirror, a sword, a jewel and the *gohei*. The mirror is associated with a sacred story. The goddess Amaterasu is said to have given one to her son, who became the first ruler of Japan, with the admonition that he should look intently into its polished surface. The longer and more intently he looked, the more he would see in the reflection of himself the features and attributes of his heavenly forbear. A Christian is at once reminded of the words of the apostle James: "Whoso looketh into the perfect law of liberty and continueth there-

in, he being not a forgetful hearer but a doer of the work, this man shall be blessed in his deed." The gospel of Jesus Christ is a mirror in which His believers see Him in all His grace and beauty and themselves growing more and more in the likeness of His image.

The *gohei* consists of metal or paper, which from an upper square descends in a zig-zag formation to the right and to the left like streaks of lightning. Some hold that it represents purifying light, others cleansing water. It is used as an offering to the god of the shrine. Sometimes it is employed as an instrument of augury. When it is attached to the end of a stick and waved over the worshipper it seems to typify in a ceremonial manner a washing with water and cleansing of the mind and spirit. For the Christian there is a *gohei* or washing of regeneration in the sacrament of Holy Baptism. To be baptized is to be born again of water and of the spirit. Those who have been baptized are daily reminded of their new life in Christ and in faith toward Him as they strive to serve Him, pray: "Create in me a clean heart, O God, and renew a right spirit within me."

Of all the Shinto shrines I saw, none was more severely simple in its appointments and natural surroundings than that of the late Emperor Meiji in Tokyo. The cultivation of surrounding natural beauty is characteristic of all popular shrines.

Buddhist temples show a tendency toward ornate and gaudy decorations and ornamentations. In every one there are images of Buddha. Some contain hundreds of them in various forms and postures, all of them associated with Buddhistic symbols, of which the most conspicuous are lotus petals. The three most striking Buddhas which I saw in Japan are those in the Todaiji temple at Nara, the Kwannon image of Asakusa and the Kamakura *daibutsu*.

The height of the body of the image at Nara is 53 feet, and contains 437 tons of bronze, 288 pounds of gold, seven tons of vegetable wax, 165 pounds of mercury and several thousand tons of charcoal. Two years were required to cast the image, which is the largest of its kind in Japan. It was erected in 749 A.D. and shows the Buddha sitting on an open lotus blossom in an attitude of calm reflection. On the lotus petals innumerable worlds with their Buddhas are engraved.

The Kwannon image at Asakusa represents an incarnation of love. This image is said to be the one most popularly and devoutly worshipped in Japan. In a printed tract distributed at the temple occur these words: "His merciful heart overflows with the feeling of loving-kindness for all sentient beings and it is for this reason

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that he has everlasting life and incarnates himself in infinite forms, in order to make mankind live in righteousness and in perfect happiness." Buddhism is a missionary religion. It is not surprising, therefore, that it has imitated Christianity in establishing schools, Sunday schools, libraries and young men's associations. Another quotation from the tract reads as follows: "The Japanese Buddhists all pray for the kingdom to come not only to this country of ours but to the entire world where no petty quarrels, whether political or racial or social or religious, ought to reign under any pretext whatever."

Unlike the other Buddhas described in the preceding paragraphs the one at Kamakura is not enclosed in a temple building but stands



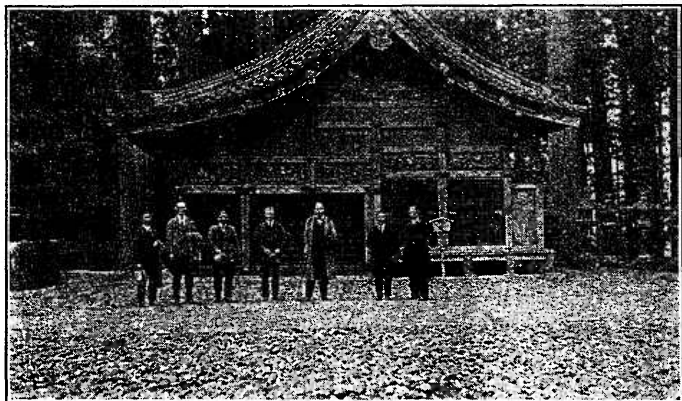
GREAT BUDDHA IMAGE AT
FAMAEURA, JAPAN

exposed to the sky and the elements of nature. The image was cast in 1252 A.D. and has been kept in an excellent state of repair. It is 50 feet high and 98 feet in circumference, an immense and impressive figure seated in repose and leaving the impression of undisturbed meditation. The park, like that of most temples, is anything but a place of silence and solemnity. Booths

along the avenues of entrance offer all sorts of novelties, food and drink for sale; and picnic parties are scattered around on the grounds. Worship according to oriental custom is not congregational but individualistic. There is no common service, no congregational singing, no sermon, no assembly of believers. Each person comes to the image and performs his or her own ceremony alone.

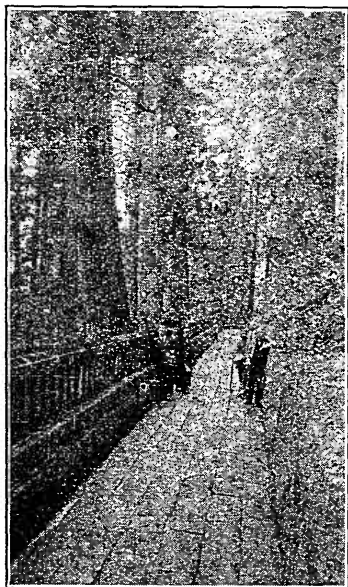
Connected with Shinto shrines there is always a conveniently placed water-tank or tap, where the worshipper may cleanse his mouth and lips before approaching the shrine. After pulling a rope to ring a bell, where this is provided, the worshipper claps his hands together several times slowly in a reverent manner, bows or sometimes kneels and bows to say his prayer-formula. Prayers are not spoken aloud but silently, or they may be whispered, and they are never long. The ceremony is over in a few seconds. Then the worshipper turns away to go to another shrine perhaps. Often pilgrims singly or in groups travel from shrine to shrine carrying a conspicuous staff and clothed in white gaments, which distinguish them as religious devotees.

"Let us go to Nikko," I said when I heard that it was such a beautiful and popular center of religion that one ought not to miss it. We went,—all ordained missionaries from Tokyo and the Japanese members of the theological faculty. We got to Nikko by railway, arriving at night and going to the Kanaya hotel. Bright and early the next morning we started out and all day long we saw



PAVILION OF THE THREE WISE MONKEYS AT NIKKO, JAPAN

pictures of scenic beauty and artistic achievement in temple architecture, which not only delighted the eye for the moment but have been hung on the walls of our memories:—superb mountain scenery, giant cryptomeria trees over cool avenues up the hill-side, magnificent tombs of early *shoguns*, a red lacquered bridge over a picturesque mountain stream, attractive torii, an artistic pagoda, images of guardian demons, archways of oriental design with brilliant decorations, classes of school boys led by their teachers to pay respect to the deities. At one place we saw among the temple decorations a sleeping cat, which has become famous, at another place the panel with the three wise monkeys. One of the monkeys holds its forepaws over its ears, the second holds them over its lips, the third over its eyes to illustrate the wise saying of some sage of India: "Hear no evil, speak no evil, see no evil." Excellent precepts! But back of ears, lips and eyes is the heart. Who can cleanse that from evil? Those who wish to know must go to the Christian Church and learn the gospel of Jesus Christ. The salvation, purification and glorification of the Japanese is not to be found at beautiful Nikko, where Buddhism and Shintoism are intermingled



CRYPTOMERIA TREES AT NIKKO,
JAPAN

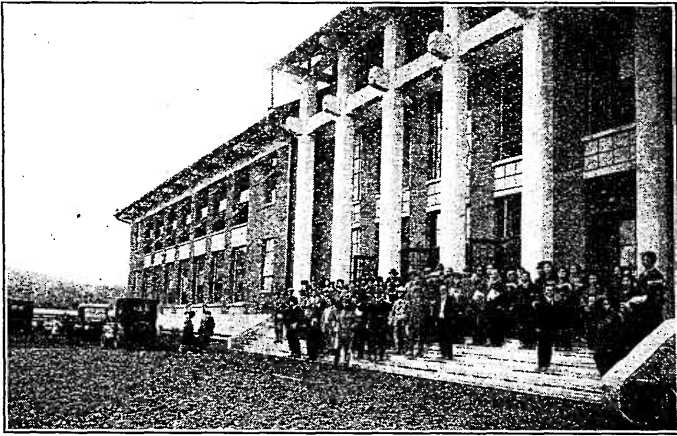
in symbolical representations and religious display and practice, nor in any other holy place, nor in any manifestation of nature's grandeur, but in minds and hearts and lives which the saving, cleansing, invigorating truth of the gospel of Jesus Christ has set free from evil and set right with God and fellow-men. The Japanese have a proverb resting upon a play on words, which asserts that you cannot say grand or glorious until you have seen Nikko. Happy will be the day and blessed the nation, when the Japanese also shall have learned that no one can know and say that God's love and loves the world and that love is the fulfilling of the law, until he has seen Jesus Christ, Son of God and Son of Man, full of grace and truth.

Banzai and Sayonara

It was well that I went to Japan after having been in India and China, for it taught me to appreciate the advance which the Japanese have made in all directions of modern life and activity, and it helped me to understand the problems of mission work now pressing for a solution. Fundamentally they are the same in India, China and Japan. The one which is uppermost in our minds at present concerns the relation of the organization of missionaries to that of the indigenous Church. In Japan the time is fast approaching when the Japanese chamber of the annual convention, called the *Nenkai*, must be formally organized into an ecclesiastical body of elected delegates of congregations, to which Japanese pastors and lay representatives shall be sent and missionaries only if elected to represent congregations. On the other hand the organization of missionaries should be preserved as the agency through which the Board of Foreign Missions deals with the Church in the mission field and in which the missionaries determine what their respective duties and opportunities are as messengers of the gospel of Jesus

Christ, called and appointed to extend His kingdom in Japan. No restrictions or obstacles should hinder them from taking advantage of every possible opportunity to teach the gospel to those who have not yet heard it and accepted it. That is their distinct and supreme obligation as missionaries, and their mission shall cease only when it has become evident that this obligation has been fully and adequately assumed by the organized indigenous Church.

The problem of medical mission work does not affect our Japan mission, because the need of medical mission work is not evident in a land where the study and practice of medicine are actively cultivated. Nevertheless, some day when the Lutheran Church in Japan is strong enough to undertake such a venture, a Lutheran hospital, several of them in fact, may be established.



MAIN BUILDING, KYUSHU JO GAKUIN, KUMAMOTO, JAPAN

Educational mission work has received a renewed and increased impetus through the opening of the girls' school at Kumamoto, splendidly equipped at the very outstart, and through the erection of the fine large Brown Memorial church on the campus of Kyushu Gakuin, together with the completion of the dormitory building by the erection of the Brotherhood unit.

That a school for the training of lay preachers and evangelists is required at once is evident to all. It would seem wisest for the present to make such a training school one of the departments of the theological seminary. Ordained Japanese pastors are to be primarily pastors of congregations to administer the Word and Sac-

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raments and make their congregations centers of local evangelistic and Christian activity. To multiply their number beyond the immediate needs of the existing and prospective congregations is to invite grave difficulties of finance, relationship and administration.

One of the great problems in the mission field in Japan as elsewhere is to emphasize and increase the evangelistic responsibility of the members of congregations, so that under the leadership of their pastors they will become zealous and successful witnesses for Christ and workers for the increase of converts and congregations. A related problem is that of self-support, which is being urged in every congregation in Japan; but self-support must not become the end of the congregation's ambition. It should serve rather as a means to an end, the goal being increased membership, greater power and activity in the spread of Christianity, the more rapid and certain coming of the kingdom of grace and truth through Jesus Christ to all of Japan.

Another problem is that of successful follow-up work after graduation from the kindergarten. In itself the kindergarten is a good mission institution, but if the religious and moral impressions of kindergarten instruction are submerged during the period of public school education to reappear only in those few who become students in Kyushu Gakuin or in Kyushu Jo Gakuin, the kindergarten will remain a weak and inadequate missionary agency. Fortunately our missionaries and especially our women missionaries engaged in kindergarten work, are alert and eager to find a satisfactory solution, and are producing some good results in the baptism of kindergarten graduates and their parents. For the follow-up work which can be done under present circumstances, it would seem that well-trained and qualified Japanese women evangelists, teaching classes in homes, should be more generally and consistently employed.

As for institutions of mercy such as the *Ji Ai En* and the Homes in Tokyo, their number could be almost indefinitely increased in Japan. Our wisest policy is to limit their number to our financial ability, but make those we do conduct models for others to be established and maintained by Japanese energy and funds.

Our intermission enterprises include the Kobe Academy for the education of missionaries' children, newspaper evangelism and co-operation in the Council of Federated Missions and in the National Christian Council for Japan, to which we have been asked to add active and financial cooperation in the Christian Literature Society with headquarters in Tokyo. Rev. A. J. Stirewalt represents our

mission in the board of directors and the mission has recommended a contribution of \$5,000 for the Publication House and Book Store. The only way in which this sum could be made available immediately would be for someone in America, who realizes the missionary value of such an investment in Christian literature, to make a personal contribution.

Intermission activity at best can be carried on only in a limited sphere. As far as our Lutheran Church and its mission in Japan are concerned, we are convinced that we have a message and a polity, which the developing Christianity of Japan needs, if it is to become as it may, an historical and fuller expression of the Church of Jesus Christ. Our Lutheran allegiance to Christ as our Lord and Savior, our interpretation of His person as both divine and human, our emphasis on the Word and Sacraments as the means of divine grace, our loyalty to the gospel as the good news of salvation through the crucified, risen and living Redeemer, our regard for the central doctrine of justification by faith without the works of the law, and our spiritual piety which develops into merciful service to fellowmen and missionary endeavor in loving obedience to our Lord's great commission, are gifts of divine grace to which the Christian Church in Japan is entitled and without which the kingdom of Christ will not come to Japan in fulness of power and excellency.

"*Banzai!*" shouted the group that stood on the wharf at Yokohama, as the steamship "President Wilson" left on June 1, 1926. The volume of that shout of farewell was increased by the youthful voices of the theological students, and those of the missionaries from Tokyo. The president and corresponding secretary of our mission and the Japanese secretary of the National Christian Council were in the group, and so was Prof. Dr. S. Toyama, who had been attending a meeting of educationalists in Tokyo. *Banzai* is a good wish, the literal meaning of which is "ten thousand years".

We who were on the deck of the departing ship replied, "*Sayonara*," which is the Japanese word for good-bye. The colored paper streamers, which for a little while connected the parting friends and brothers in the faith, were torn asunder as the ship drew away from the wharf. The visit of the General Secretary to the mission fields in India, China and Japan was ended. He was homeward bound, and in sixteen days he reached San Francisco. Just ten months after starting from Baltimore he reentered his home and the office of the Board in that city to resume the duties of his position in

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the service of the foreign missions of the United Lutheran Church in America.

For each one of the mission fields visited he has kept in mind one or two words of their respective vernaculars, to characterize the desire and prayer of the parent Church in America concerning the developing Lutheran Churches in these Asiatic lands.

Salaam, India! Peace be to you and prosperity, in the rich harvesting of souls for the kingdom of Jesus Christ, Redeemer and King of all men.

Tsu ba, China! Be not dismayed. Go ahead. Christ the Lord will claim your whole land with its hundreds of millions as a part of His kingdom on earth.

Banzai, Japan! May the reign of Jesus Christ, Son of God and son of man, be in all your islands and all your homes for ten thousand years.

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